

# ZION'S HERALD

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What are you going to do? What are your plans, brother? What work laid out? What definite object to gain, or end to accomplish? They who aim at nothing, generally hit it. To work for general good, results in no definite success. Prayer becomes power only when it becomes definite and importunate. Many a minister fails of true success because he fails to see a definite want in his parish, and hence a special object to which to devote his efforts. It may be desirable that the finances of the Church be improved, a new house built, or the old renovated, the Church brought into better social condition or relations, or a revival spirit awakened. But the minister can neither throw his whole power, nor lead his people into all these works at once. Nobody can be wholly absorbed in two things at once. What is your work now, brother? Have you studied your parish, and fixed upon your object, and laid your plans?

The campaign will open in a few weeks. The camp-meetings are coming. The sacred fire will there descend, from which altars may be lighted anew. First, advantages must be followed up, opportunities must be seized, victories gained, now or never. Plan, organize. Be definite, energetic, enthusiastic, in the name and power of God, for the work before you.

*The Golden Age* has this golden item for men of gold. Such men can make themselves immortal by wisely using the gifts given them of God. If one who writes a great book lives forever, so one who founds colleges, or builds churches or hospitals, or aids great Church charities, has a like perpetuity on earth, and no less honor in heaven. Read this, brethren growing wealthy, or grown thus, and begin now to lay away your fortunes for Christ and immortality:—

"One of the most cheering indications of progress is the spirit of liberality manifested by rich men, and the wise direction their beneficence is taking. The example of Girard, Cooper, and Cornell acts as a constant stimulus to men of generous mould, and the praise an appreciative public showers upon every true benefactor is a constant provocation and incitement to others to go and do likewise. In 1866, Asa Packer, of Pennsylvania, gave \$500,000 to establish the Lehigh University as a Polytechnic Institute. Last week he proposed to have the institution placed under episcopal supervision, and that its tuition should be free; that he would add \$250,000 to its present endowment when its trustees raise \$125,000; that he would add a second \$250,000 as soon as its trustees raise a second \$125,000, and that he would give \$20,000 per year toward the incidental expenses of the institution until the first \$125,000 are secured. Mr. Packer has been interested in politics, and indulged in political aspirations; but his magnificent gifts indicate that he has found a wiser and better way of disposing of his surplus fortune than in bribing caucuses, and buying votes. To be the founder of a college like Cornell is a thousand times more honorable than to be Governor or President."

*The Congregationalist* is getting on. It gives this good Methodist doctrine, but one entirely unknown to its communion a few years ago. We remember Dr. Kirk startling his house full of Congregationalists, not many years since, by declaring that to-day their converts had assurance of hope. *The Congregationalist* goes still farther, and says they have "full assurance." It also advocates Sanctification. Has it been to Round Lake?—

"We believe that so often as the believer's heart has reverted to the world he ought to be 'converted anew' to Christ; and that each time his penitence, and gratitude, and faith, should carry him on, and higher up. We believe in the full assurance of hope; and that it is by faith that we attain it; that it is by faith that we make every advance toward a completed salvation. Christ offers to us not only full pardon, but personal sympathy, and the Spirit's help in overcoming the world; by faith we appropriate both. Christ opens before us the great facts of the Divine mercy and love, the realities of that realm which is spiritual, the treasures of

that Word of which He Himself speaks when he prays, 'Sanctify them through the truth, Thy word is truth,' and by faith, the Spirit helping us, we apprehend all this, and walk in its light."

The Extra Missionary Collection has been attended to in part in New England, and with not unfavorable results. Eighty-two churches in the New England Conference have reported to J. P. Magee collections to the amount of \$1,122.89. The amount assessed on the Conference is \$3,000. If all the rest do as well, we shall raise two thirds of that. Will they give it immediate attention, and raise all they can, a little more than their apportionment, if possible? The Maine Conference reports only seven collections, and \$89.00; the Providence, 14 collections and \$115.92; the New Hampshire Conference, 24 collections, and \$155.75; East Maine, only one station, Bancroft, which sends the goodly sum of \$10.00, and one in Vermont, Proctorsville, \$7.00. If all the churches will take hold, the amount can be easily raised. Don't neglect it, brethren.

*Every Saturday* and *The Nation* do not understand very accurately the regular movements of the Book Concern. They talk as though laymen were supporting the business with their charities, as the Bible and Missionary Societies are supported. There is no support by anybody. It is a purely business house, as much so as J. R. Osgood & Co. They make books, and the people buy them if they want to. If they don't, they don't. The Concern has never begged a dollar of the Church, except once when it was burned down, a small sum was raised for putting up the buildings. It has contributed millions of dollars to the Church. It will continue so to do. The present dispute does not touch the laity's pockets, any more than the quarrel between Gail Hamilton and Mr. Fields. It will be as quietly and correctly settled.

A great cure of cancer is proclaimed. A poisonous plant in South America, the candurango, was administered by an Indian woman to her husband, to relieve him of his sufferings from a cancer by killing him. To her astonishment, and had she been a resident of New York or Chicago, we should have to add, to her regret, her husband recovered. South American doctors tried it, and found it efficacious. Its success here has been less marked. Whether it should be used fresh, or what is the reason, is not known. Still the talk of the hour is the candurango. It is a sounding name, but like cod-liver oil for consumption, may prove only a name. The cancerous must still pine away and die. These are not leaves from their tree of life, we fear. Sometime such may be discovered, but the poor victim's only medicine is patience and faith, and only cure is death.

On p. 425 of the "Sword and Trowel," edited by Rev. C. H. Spurgeon, in an article entitled "The Methodist Demosthenes," is a sentence attributed to S. Bradburn, the original so-called Methodist Demosthenes. The editor says of Bradburn: "In travelling with Wesley, he knew how his accounts stood, and he testified that in one year, to his knowledge, Wesley gave away, in private charities, above fourteen hundred pounds! He told me in London, in the year 1787, that he never gave away out of his own pocket less than a thousand pounds a year. To enable him to do this, he had, first the profits of the books which the preachers sold (except ten per cent. which some of them took for about eighteen years past). This proves (let him have died worth what he may) that all he had in strict justice belonged to the body of his preachers. These kept themselves low, to put it into his power to be thus liberal, because they loved him; but for them he could not have done it."

In answer to this charge, Tyerman in his late life re-

cords numerous instances of his struggling with financial difficulties. Although his wants were few, his income was often insufficient to meet them. This was true of the good man to the end of his days. In his will he left but one legacy—£40—to his sister Hetty, who survived him, but it was never paid, for his executors had not money enough for the purpose; and as she died six months after her brother, it never was paid. Even the Rev. Charles Wesley, after all his service of four-score years to the cause, was so poor when he died that there was no money in the house to bury him, and a private subscription was raised to pay for his funeral.

The Transcript gives these results:—

"THE VOTE ON THE BEER QUESTION.—The Chief Constable of the Commonwealth has received returns from officers in all parts of the State, giving the result of the recent vote on the question of selling malt liquors, in every town with the exception of those in Dukes County (five towns), as follows: Total number of cities and towns in the Commonwealth, 340; prohibiting the sale of malt liquors by a vote of 'No,' 61; by not voting, 242; by a tie vote, 2; total of towns where the sale is prohibited, 305; places where the sale is permitted by a vote of 'Yes,' 30; towns not heard from, 5. Oxford and Watertown are the towns where the vote was a tie."

This vote shows how powerful is the Prohibitory feeling. Now let the law be executed to the letter, impartially, fearlessly. *The people will sustain it.*

*The Baltimore Episcopal Methodist* gives a sketch of Jesse Lee, and says, "it will appear how much Methodism in New England is indebted to one of Virginia's noblest sons, a fact too much overlooked at the present day."

The fact is not overlooked in New England. She always gloried in Lee, and had she had her way, would have made him a Bishop, but his own home rejected him. She will be glad to reciprocate by sending Lees to Virginia and Baltimore; and this, too, she is now doing, his sons, in the Gospel already planting a purer Gospel in that long benighted land.

THE WITNESS.—This is the name of a paper published once in two weeks by our mission in Lucknow, India. Its first number is before us. It is well printed, and shows tact and talent. We extract the following from its introductory remarks: "God never excuses any man or woman from duty, and in all His great vineyard He does not tolerate a single idler. From the very hour that the love of Christ is kindled in a human heart, its possessor becomes a working Christian. We recognize every Christian man, woman and child in India as a co-laborer in the great work of bringing this mighty empire to Christ, and it will be the prominent aid of *The Witness* to try to unite all lovers of our common Lord in a common effort to extend His kingdom around us."

Why does *The Independent* chase down Dr. Newman so bitterly? He has written at the request of the Commandant of the Arctic Expedition three prayers for the officers and crew, one at sea, one when they leave the boats, one at the North Pole. The prayers are as devout and well written as any in the prayer-book. If Bishop Huntington had been invited to do that service, or Dr. Storrs, or Henry Ward Beecher, would *The Independent* have scolded so eloquently? Dr. Newman's prayers are as good as they would have written, modest, fervent, appropriate. The ship has no chaplain, and the request was proper, and the response.—When a minister's prayers are published weekly, and an amanuensis sits before the speaker writing them down, and nobody takes offense at it, certainly prayers written for such an occasion as this ought not to be condemned so irreverently.



## Original and Selected Papers.

## UNDER THE CLOUD.

H. O. H.

Whence this sorrow? Not from Thee  
Comes this bitterness to me?  
Hath a Father's hand allowed  
Lightning from an angry cloud  
Leap to smite a spirit low  
That hath loved and trusted so?  
Like the frosted leaf, appears  
All the hopes of happy years,  
Measured out with lavish hand.  
Shall again this heart of mine  
Know the sweets of Thee and Thine?  
Shall again thy love return  
To my heart's extinguished urn?  
Shall the dove, returning, bring  
Token of returning spring?  
Shall again sweet flowers bloom  
In my heart? or on my tomb?  
Nothing now my spirit hears  
But a sighing—Life appears  
Without compass, sail or chart,  
Drifting out to any mart;  
Sport of every wind that blows,  
Fretted in the wake of woes.  
If the furies are let free,  
Shall I unprotected be?  
May I, Lord, my spirit bring  
'Neath the shadow of Thy wing?  
With my garments soiled with dust,  
May I in Thy goodness trust?  
"Still with hand by evil stained,"  
With a soul in doubtings pained,  
"I am groping for the key"  
Of this heavenly mystery.

## SUMMER TALK.

## A SOLDIER PREACHER UNDER THE WILLOWS.

Last Sabbath being here on Cape Cod, if not elsewhere, a perfect day, we went to meeting all the way to "the Neighborhood," as people about me call the village a mile or so north of us.

The pastor being sick and absent, a stranger led the services. His name I have forgotten; but he is a man 28 or 30 years of age, who was once a soldier, and an infidel. Being the son of praying parents he was converted, and being converted he felt called to enter the ministry. He was averse to doing so, and for a time resisted the call. But he was so restless and unhappy in the struggle going on in his mind, that his wife became worn out with it. "I do wish," said she, "that you would decide to do one thing or another, for I can't bear to see you round in this way much longer."

He had as good business as he wanted which he hated to resign; and, besides, he felt very weak, and unfit for the duties of a minister. Still, the pressure on his mind continued.

At last, just about a year ago, the Thursday evening before July 4th, "there was to be a meeting, and he was asked to attend and speak in it." He said to the Lord, "I'll go, and there I will settle this matter about my becoming a minister. I ask from Thee a sign. If Thou really dost desire to have me preach, give me a soul this night, as fruit of my labors. Just one soul, Lord, to-night, and I will go into the ministry and do the best I can."

He went, talked, invited any who wished to be prayed for to come forward. Many came, and there were eight who professed conversion that very evening. His promise held him, and in conscious weakness he went into the field, where he has worked for the past year, greatly to his own upbuilding, as he said, if his labors had been blessed to none but himself.

There can, however, be little doubt that God has made him of use to others. In him are the elements of a very useful instrument in God's hand. By effort, thought, study, and above all by keeping humbly near his Lord, that he may ever be under the influence of his Spirit, he will grow and grow, and large may be the sheaves which he may be permitted to bear in the great "Harvest Home!" There is room for growing in that young man, which very many preachers lack. He has a good head, and a warm and earnest heart. He has an excellent voice for public speaking, and a tone and manner "natural as life." And an easy, natural manner, with the conversational style of speaking, give a charm to the minister which all the learning in the world could never bestow.

Well, the faces of the congregation looked bright and happy. The sweet, fresh air the most lovely day had its unconscious or conscious influence, and sorrow seemed forgotten, even by those who wore black garments. But when the minister began to draw his illustrations from soldier life, faces rapidly changed.

His subject was the two cures which Christ made the time he was sent for to visit the Ruler's daughter. When he came to the message of that daughter's

death, he started round suddenly, saying he had seen how such news affected parental hearts.

When he came home from the war, and was marching off the steamer that brought his regiment, he saw the mother of a youth he well knew, who was shot just before his company returned. The news had not been sent home. And there was that young man's mother, all her heart in her eyes, watching, watching.

"As we came off," he said, "we were instantly captured by relations or friends, who had come down in crowds to meet us. There was no such thing as keeping rank any more. Laughing, crying, shouting for joy, they pulled us in all directions. I tried to escape that poor mother's eye—got behind her, and was slipping away, when she grabbed me;" he said "grabbed," Mr. Editor, and I liked him all the better for it; for he was so full of that affecting memory that he actually forgot to select his terms; and he was "carrying the house," I do assure you. "She could see nothing of her son, and was growing wild with alarm. 'Where's Hiram?' said she, 'I don't see Hiram. Where is he?' Such a face she had, such a tone of voice. I made not a word of reply, only looked at her. And she—she dropped to the earth, she had fainted. I called a carriage and took her home." By this time one was able to judge whether the war and its woes were forgotten. Stranger as I was there, it seemed as though I could tell every one whose heart had been riven for a brave heart stilled. But all faces, even the sweet faces of the children, were solemn and sad.

Then the minister, in illustrating the sinner's desperate case and where his help lies, told of Col. Carpenter, who being shot in the arm, and feeling his strength fast going, prepared to run across several rods of ground swept by cross-fire from the enemy; and which, in the centre, was literally heaped up with the slain. "You will never try to cross there," said his comrades. "Yes," he replied, "if I can but get behind the breastworks on the other side, my wound can be dressed, and I shall live. Here I shall certainly die."

Then giving them the message for his wife and friends, should he not reach the breastworks, he bade them goodbye, and rushed out—a race for life. The bullets flew and the shells shrieked about him; on he ran. He gained the breastworks, and leaped with all his failing might. Vainly. Back he fell upon the bloody sod. And now a perfect storm of balls was poured upon him; but not one hit him. Mustering all his remaining strength he rose, stepped back a little, and dashing forward blindly, leaped once more. It was his last effort to secure his own life, and it was in vain. Back again he fell, groaning, despairing. It was over he must die, he thought. Just then a sand-bag moved, a hand was extended from behind it, and a voice said, "Carpenter, reach me your hand." The dying man faintly stretched out his well arm so that the hand of help could reach it, and in a moment more he was in safety and among friends. His life was saved.

The application is plain; need not be repeated. The remark that seems in place here is, that converted soldiers of good common sense, and earnest feelings, make the best of ministers. They cannot help it. Eyes that have looked on such things as their eyes have seen, have power and depth in them lacked by all other eyes; hearts that have felt all that their hearts have felt, have been rendered by such deep ploughing, fruitful in the things that move and win other hearts. By all means let such soldiers preach. God put them through the fire, and washed them so in blood for that. May they earnestly, faithfully, humbly do the work He has given them to do, and then go home with unsoiled banner to their reward.

AUGUSTA MOORE.

## BISHOPS AND PRESIDING ELDERS.

Much has been said and written in reference to Bishops and Presiding Elders, and the subject is not at rest yet. This indicates that there is some defect in reference to these offices in the Church.

As to Bishops receiving an ordination, it always has seemed to me, since I have reflected upon the subject, improper, according to our views as a Church, that a Bishop should not be ordained to his office any more than a Presiding Elder is to his, for the Church has always maintained that the Bishop is not a distinct order from that of Elders or Presbyters, but the same as theirs, and that they are elected to an office only, and not to an order. In this they differ from the Episcopalians and the Papists, who believe the Bishop is a distinct order.

This idea of a Bishop with the Methodist Episcopal Church is only elected to an office, settles another question, which is this: That Bishops should be elected at every General Conference, and if any one is worthy of reelection, let him be reelected.

When Bishops become superannuated they should retire from their high position, and give place to others

who can efficiently do the work. Bishop Hamline set a worthy example for others to follow in this respect. It is no small calamity to the Church when Bishops come to visit the Annual Conferences, that they are disqualified by age, or ill-health, to preach to the people. The prosperity of the Church demands that men fill this office who are healthy in body and in mind, as well as being qualified in other respects for their high calling.

Presiding Elders are not felt to be a necessity to the Church, as once they were, when Methodism was in its infancy. There is much restlessness on this subject, both among preachers and the people. The Church cannot see the necessity of paying from sixty to a hundred dollars a year for the services of a Presiding Elder, when he has nothing to do but what their minister can do just as well, and in some respects far better than many of them do, so far as preaching is concerned, at least. It costs the Church, at the least calculation, \$300,000 annually, to pay for the services of these men, when the money might be given to some benevolent object, and do a great amount of good. Put this sum into the missionary treasury, and how much better it would be for the Church. But it may be asked, "Who will act as the advisers of Bishops in stationing ministers?" Our answer is, let as many men as now fill the office of Presiding Elders be elected annually by the Conference, a year in advance of their acting in the Cabinet, to assist the Bishop in making the appointments of the preachers, and let them have the same power to preside in Quarterly Conferences, if necessary, that Presiding Elders now have, if the interests of the Church demand their services at any time. This plan would give to the Bishop some four hundred men to fill stations, and this would supply that deficiency of men, for which the Church is suffering to-day in our wide-spread Zion.

The time has come when there must be some change in our economy on this subject. The idea must not enter into the mind of the Church that our Church government is perfect, and that it is not susceptible of improvement in some respects; or that those are enemies of the Church who seek for these improvements, as was argued by the opposers of Lay Delegation. That battle has been gloriously fought, and the victory has been won in favor of Lay Delegation, and there has been no convulsion in the Church as the result, as was predicted by the opposers of this change in our economy.

The Church has had Presiding Elders so long, it has come to think, in some instances, that it is a necessary feature in our Church polity that they should exist. Let us begin to open our eyes to some of the evils of taking so many men from stations, at so great a cost to the Church, when there is no necessity for it. We have become accustomed to this office, and endure it; and it is only endured, for it is not received gladly by the Church as a whole, at present; and the only reason this fifth wheel has not been annihilated from our Church machinery, has arisen from the fact that no feasible plan has been presented to take the place of Presiding Elders in stationing ministers.

If men object to this plan, then increase the number of the Bishops, so as to give one to two Annual Conferences, and let them so arrange their work, that at least three of them shall be present at each Annual Conference to help station the preachers. P. MERRILL.

## NORTHERN BENEVOLENCE.

The Richmond Christian Advocate gives this specimen of Northern benevolence:—

Glancing over one, only one of our exchanges, we find the following notices of liberal donations:

Dr. McCosh, on the day of commencement, at Princeton College, New Jersey, announced that Mr. John C. Green, of New York, had placed in his hands \$117,000 for the erection of a library for the College. Happy Dr. McCosh, happy Mr. Green, happy College.

Another.—Mr. George W. McCullom, of Philadelphia, given to the McCullom Institution, at Mount Vernon, New Hampshire, \$12,000, and intends to increase it to \$50,000. Blessed man.

Another.—The Hon. Samuel Williston, who has already given the Williston Academy, at East Hampton, Mass., over a quarter million dollars, leaves \$250,000 more in his will for the same institution. Man of blessed memory!

We take up another Northern paper and read: "The Professorship of Pastoral Theology at Nahotah Seminary, Wis., to be called 'The Peter Hubbell Professorship,' has been placed on a permanent basis by the gift of \$25,000 on the part of the widow of Peter Hubbell, esq., of Charlestown, Mass., out of the estate of her late husband, and as a perpetual memorial of him.

The home for the working girls of this city, being built by A. T. Stewart, is rapidly advancing, and it is said will be ready for opening in about eighteen months. It will have cost, when completed, \$3,000,000.

The Alumni of Princeton Theological Seminary have determined to raise \$50,000 to endow the chair, now occupied by Rev. Dr. Hodge.



At Williams' College Commencement, several gentlemen who were very much pleased, offered to found a scholarship, and to secure the foundation of several more. These were very sensible gentlemen; they backed their speeches well, if they spoke at all. At this College the class of '68 pledged a scholarship of \$2,500, of which \$1,000 was handed in on the spot. They were good students, we doubt not.

At the Commencement dinner at Rochester University, it was announced that the Hon. Hiram Sibley, of Rochester, had pledged himself to erect a building for the library and cabinets of the University, at a cost of not less than \$75,000. The Alumni also pledged \$25,000 to the use of the University.

The new Board of Trustees of this Institution pledged itself to increase the Endowment fund of the University by \$100,000.

The Endowment Fund of the Western University has recently been increased by the gift of \$100,000 from Wm. Thaw, esq., one of the Trustees.

To this list can be added Cyrus Wakefield, \$100,000 to Harvard; Samuel Williston, \$50,000 to Amherst; and \$50,000 by its students; \$30,000 to the Northwestern University at its Commencement; \$250,000 offered Cornell, if it will open its doors to women; 500,000 by Asa Packer, to a college in Pennsylvania. Certainly the money of the world is getting put into good solid shape. May more of it go the same way. Build churches, build schools, build colleges, help the Missionary and Bible Societies, and you will lay up treasure in heaven, and make to yourselves friends with the mammon of unrighteousness, that when ye fall, will receive you into everlasting habitations. You put your money into investments on earth that shall enrich you forever in the heavens.

#### CONCERNING THE METHODIST BOOK CONCERN.

[The Christian Standard, of Chicago, is responsible for this jeu d'esprit. We doubt if any less of a bore could have made its wit spurted so high. To all its conclusions we add a Methodist Amen.]

The greatest concern of life, at present, appears to be the Methodist Book Concern, and the man of the period is Dr. Lanahan. "The proper study of mankind is" — Dr. Lanahan. Secular and religious papers alike teem with informations and reasonings touching Dr. Lanahan, Dr. Carlton, and the Methodist Book Concern; the Methodist Book Concern, Dr. Carlton, and Dr. Lanahan; Bishop Ames and Dr. Lanahan; Dr. Lanahan and Bishop James; Dr. Lanahan before the Committee, Dr. Lanahan before the Bishops, Dr. Lanahan in Court; Dr. Lanahan tried, Dr. Lanahan condemned, Dr. Lanahan reinstated, Dr. Lanahan's case not yet disposed of. Cast your eye down a column of telegraphic news, and you find the fall of Paris and the trial of Dr. Lanahan; Yellow Fever and Dr. Lanahan; Terrible railroad accident and the Methodist Book Concern; Unveiling of the Morse statue and Dr. Lanahan; Decision of Commissioner Pleasanton and the Methodist Book Concern; The Pope's Jubilee and suspension of Dr. Lanahan; Ravages of the Storm and Dr. Lanahan in Court; Famine in Persia and Dr. Lanahan; Small-pox in New York and the Methodist Book Concern; Great Railroad smash-up and Dr. Lanahan. In fact the fingers of telegraph operators must have become so accustomed to spelling out Dr. Lanahan, Dr. Carlton and the Methodist Book Concern, that we see not how they can well avoid mixing them up with all despatches whatsoever; and it would not surprise, nor indeed much grieve us, to learn some morning from the associated press despatches that the Methodist Book Concern has gone with Captain Hall to the North Pole, that the Bears of Wall street have "cornered" Dr. Lanahan, and that Dr. Carlton is negotiating for San Domingo, or introducing a bill into the British Parliament for the disestablishment of the Church of England. Even Pio Nono, with his big jubilee, cannot divert attention from Dr. Lanahan. As to Dr. Cather, and his breakfasts, they are entirely overshadowed by the stupendous grief and troubles of the Methodist Book Concern and Dr. Lanahan. German triumphs, French humiliations, Anglo-American Joint Commissions, Persian famines, and Mexican revolutions pale into nothingness in the presence of Dr. Lanahan and the Methodist Book Concern.

Take up a religious journal, and you find Justification by Faith and Dr. Lanahan; Presbyterian Memorial Fund and the Trial of Dr. Lanahan; Apostolic Succession and Dr. Lanahan; Close Communion and Dr. Lanahan on Trial; Darwinian Theory and Dr. Lanahan. We are almost tempted to think that the fate of the country, the music of the spheres, and the introduction of the Millennium all depend on an accurate understanding of the troubles of the Methodist Book Concern and Dr. Lanahan. And who is Dr. Lanahan? An official of the Methodist Book Concern, who has some serious misunderstandings with other officials, and has a controversy with them over business affairs. And pray what has the public to do with all the details of an unpleasant controversy in the Methodist Book Concern? That Methodists should interest themselves in it, is reasonable. Why not let them attend to their own affairs? Why drag out all the details of an unpleasant difficulty to minister to sensationalism, and place them along with murders, robberies, and railroad accidents, to feed the public curiosity? Perhaps, when this case is fully developed, there may be some useful lessons in it alike for business men and ecclesiastics; but who is wiser or better for devouring these daily telegrams about Dr. Lanahan? To our mind there is nothing very creditable to the Book Concern, or any of its officials, in this public

exhibition of errors, frailties, rivalries, and business and ecclesiastical blunders; nor much that can be edifying to the public. At least, we are sure that less of it would answer every good purpose. We have a notion, moreover, that if the Methodist Book Concern, and all its agents would quietly mind their own business, and settle their own quarrels away from public notice, the world could manage to get along without a knowledge of their proceedings. It strikes us as in bad taste to thrust every day before the public the names of men who happen to get into trouble, as if they were martyrs, challenging public admiration and sympathy. It does not aid the course of justice, and is apt to give to individuals an unwarranted prominence and importance. We have been Cheneyed, and Lanahaned, and Tyng-a-ling-tynged until we are weary. We hope the Methodist Book Concern will adjourn until after the dog-days, and go to Long Branch — the longer the branch the better, if it will only compel them to branch off into some new path of inquiry, and give the public a little rest from Dr. Lanahan.

#### A MOTHER.

White and cold to her finger-tips  
She lies, with a smile upon her lips,  
As though there still lingered her last sweet word,  
Jesus, low-whispered, that scarce we heard.  
There lie the hands on the quiet breast,  
Never before so long at rest;  
For no such a word as self she knew,  
But only for others to live and do.  
And from early morning till late at night,  
To care for her loved ones was dear delight.  
I wonder if, in the world above,  
There are those who will need her deeds of love;  
If there are angel babies to tend,  
And angel children with robes to mend,  
That she can nurse with a joyous care,  
Till their own mothers come to be with them there.  
Heaven's music would seem to her less sweet,  
And its gold less bright, if her busy feet  
On her Master's errands could not go  
O'er the shining pavements to and fro.  
So I truly think there must surely be  
Work in heaven for such as she.

E. T. P.

#### A VALUABLE TABLE.

The following table will be found very useful to farmers, and to many others who are not farmers. We have been frequently asked for such a table, and now we advise our readers to preserve it for reference. It may be proper to add that many farmers advocate a much heavier seeding of grass than is indicated in the table, and the *Journal of Agriculture* thinks an increase of from 25 to 50 per cent., would be advisable in most cases.

Kind of Seed.	Seed per acre.	Pounds per bushel.
Clover (Red).....	6 to 10 lbs.	60
Clover (White).....	4 to 6 lbs.	60
Timothy.....	8 to 10 lbs.	45
Redtop.....	8 to 15 lbs.	14
Lawn Grass.....	12, 14 to 2 bush.	14
Kentucky Blue Grass.....	8 to 15 lbs.	14
Millet.....	3 to 1 bush.	50
Hungarian Grass.....	3 to 1 bush.	48
Flax Seed.....	3 bush.	56
Buckwheat.....	2 to 3 bush.	52
Turnip Seed.....	1 lb.	37
Turnips.....	12 to 15 bush.	60
Wheat.....	2 to 3 bush.	32
Rye.....	12 to 14 bush.	55
Barley.....	12 to 2 bush.	70
Corn in ear.....	.....	50
Corn Meal.....	.....	50
Irish Potatoes.....	12 to 15 bush.	60
Sweet Potatoes.....	.....	50
Corn (large yellow).....	6 to 8 quarts.	56
Corn (small).....	4 to 6 quarts.	56
Peas (field).....	2 to 2 1/2 bush.	60
Split Peas.....	.....	60
Beets (field).....	4 lbs.	60
Beans (white).....	16 lbs.	60
Caster Beans.....	3 quarts.	46
Carrots.....	3 to 4 lbs.	57
Onions.....	4 to 5 lbs.	27
Top Onion Sets.....	30 to 60 lbs.	44
Hemp.....	44 to 100 lbs.	34
Upland Cotton Seed.....	10 to 12 lbs.	56
Rape Seed.....	10 to 12 lbs.	56
Kale Seed.....	10 to 30 lbs.	56
Osage Orange Seed.....	.....	53
Sorghum Seed.....	.....	42
Bran.....	.....	20
Dried Peaches.....	.....	33
Dried Apples.....	.....	24
Malt Barley.....	.....	34
Salt.....	.....	50
Coal.....	.....	80
Lime.....	.....	80
Cement.....	.....	80
Plaster Paris.....	.....	80
Hair.....	.....	83

#### PHILLIPS ON LABOR.

You cannot argue the workingmen of these United States out of the conviction that the relations of capital and labor are not honest and sound. No theory of tariff, or free trade, no question of finance will content them. They know that there is something wrong, and they are right when they know it. I was lecturing in one of the central towns of Pennsylvania, where there is probably one of the largest iron interests in the United States. It was necessary that I should rise at 6 o'clock in the morning to take the train. I stood at the depot door between 6 o'clock and half-past, and saw for the first

time in America, trooping along to the mines, a sight I had never seen since I left England forty years ago. First came a little boy in rags, grimy from head to foot, so that there was nothing to distinguish whether he were white or black — solely the flashing of his eyes could be seen. He was, perhaps, nine, possibly ten years of age. In his little ragged bit of a cap was sewed a lamp. Others followed him — now three — now five — now twelve — until there was quite a little army of almost infants, each with a lantern in his cap. I mingled in the group, and found that these young children were going down for eleven long hours into the darksome mines — so dark that they themselves were invisible except by the light they carried — there to watch a switch, open a door, or do some other mechanical work. Those children there are the men who are to mingle in the struggle of ten years hence. The ten thousand men who stand angrily marshaled against the corporations at Scranton spent their young years just so. You are creating a class that is the very material out of which Paris is made to-day. You are breeding it in the factories of New England, and the mines of Pennsylvania — the very petroleum and lighted match which it needs but the demagogue's art to cause to burst forth into the flames of revolution.

MARRIAGE A SACRAMENT. — "Blessed," says Carlyle, "was that feeling in the ancient devout soul, that of marriage made a sacrament." Yea, blessed alike for its joys that deepen, as it has not entered into the heart of man to conceive, and for its discipline that ennobles. O, that the thousands of men and women who are impatiently snapping these sacramental bonds asunder would reverently pause and hearken before they flee from the very presence of God into the wilderness! For as glowing Fra Savonarola taught hundreds of years ago, "every bond of life is a debt." And through a faithful acceptance of debts and of duties only can we hope to pass on to the silver and golden birthdays of an abiding tranquillity. — *Correspondent of the Advertiser.*

Whenever you hear an eloquent speech which induces you to act contrary to the directions you have received from the Bible, we commend the following incident to your attention: —

"A friend once told me of a scene in Parliament when the speaker was very eloquent, and such was his power that it seemed as though he had won the consent of the members, and the bill he presented would pass. But another man quietly read a few passages from a book that swept away all the effect of the first man's eloquence. Why? Because that book contained the laws of England, and unless a certain law was repealed, the bill could not pass. God's Word is the law against which eloquent oratory nor finished rhetoric can avail."

ONLY A LITTLE BROOK. — The following incident is told concerning the death of a little girl, aged nine years. A little while before she died, as the sorrowing friends stood around her, watching the last movings of the gentle breath, the last faint fluttering of the little pulse, they became aware, from broken words, that she shrank with natural dread from the unknown way which was opening before her. She had come to the borders of the mysterious river which separates us from the dim hereafter, and her timid feet seemed to hesitate, and fear to stem the flood. But after a time her fears subsided, she grew calm, and ceased to talk about the long, dark way, till at last she brightened suddenly, a smile of confidence and courage lighted up her sweet face, "O, it is only a little brook!" she cried, and so passed over to the heavenly shore. — *American Baptist.*

A MOVING ADMONITION. — John Wesley says, "I dare no more fret, than to curse and swear." This, comments *The Intelligencer*, is a high attainment in faith and in grace. If it were as general as Wesley's hymns are in their diffusion, the piety of the Christian world would be amazingly advanced. Dare not fret? Why, there are scores of ladies who dare do nothing else on rainy days, and scores of men who are fretful and foolish when things do not move as they want them to go, and yet both these women and men are members of the Church, making loud professions of faith in Christ, eminent for zeal on public occasions, and esteemed to be all but saints already, by those who profess to know them best, but who don't know them at all. "Dare not fret!" — *The Evangelist.*

LEARN TO LABOR. — There is no maxim more true than that "Hard writing makes easy reading." When a gentleman was complimenting Daniel Webster upon the vast achievements he had accomplished in his eventful life, he replied, "Whoever has worked hard, no man ever worked harder." It was a beautiful sentiment which he uttered on one occasion, and one well worthy to be treasured up: "Whenever I am invited to address my fellow-men, I never feel that I am treating them with suitable respect, unless I appear before them in my best attire, and with my most carefully prepared thoughts." — *Congregationalist.*

THE MILLS GRIND FINE. — Southern Presbyterians had a meeting at Louisville, Kentucky, last month. Among the speakers was a Dr. Palmer, who mourned that he has "no country," and because "the negro who waits on me at my table for \$12 a month can vote, but I cannot, he is my master."

There is nothing real or useful that is not a seat of war. — *Emerson.*



## For the Children.

## THE WORLD.

Great, wide, beautiful, wonderful world,  
With the wonderful water round you curled,  
And the wonderful grass upon your breast—  
World, you are beautifully dressed.

The wonderful air is over me,  
And the wonderful wind is shaking the tree;  
It walks on the water, and whirls the mills,  
And talks to itself on the tops of the hills.

You friendly Earth, how far do you go  
With the wheat-fields that nod, and the rivers that flow,  
With cities and gardens, and cliffs and isles,  
And people upon you for thousands of miles?

Ah, you are so great, and I am so small,  
I tremble to think of you, world, at all;  
And yet, when I said my prayers to-day,  
A whisper inside me seemed to say,  
"You are more than the earth, though you are such a dot;  
You can love and think, and the earth cannot."  
— *Lilliput Lectures.*

## SPRING WORK.

BY ANNA WARNER.

## CHAPTER VIII.

Richard Peaseley found no difficulty in his new undertaking, so far as it concerned Jemmy Lucas. Except indeed to persuade the boy to get into the wagon, all rags as he was, and so present himself before the eyes of his new friends at the village. And even that was not a very hard matter, by dint of Richard's handsome face and bright way of putting things. Mrs. Lucas hurried them off.

"I ain't glad to be rid of ye, child," she said, "but I'm first-rate glad ye're goin'! It's the best thing I've seen this ten year. And don't you never come back, d'ye hear?"

"I's comin' to see you every day," said Jemmy, with a little tremble of his mouth.

"No you ain't," said the woman, firmly; "if you come back, Lucas'll find some way to keep ye; so don't you never comenear comin' back."

"She'll come and see you," said the young farmer, kindly.

"No I won't," said the woman. "Much they'd thank me where he's goin'! I'll get sight o' him somehow maybe, now and then; but there'll be no 'comin' to see' between us."

"I's get sight o' you too!" said Jemmy Lucas, brightening up. "Down to the cross roads, mother, Saturday. Will it be afore supper?—or arter?"

"It'll be afore my supper, if it's ever," said the woman, bitterly. "Lucas fetches that, most days, and I ain't apt to go out after it. You's safe, child,—I'm glad! Jemmy," she whispered, stooping by him, don't ye never walk crooked—d'ye hear? Or you won't never get where Molly is. Now mind!"

She wrapped him in her arms with a choked sob that was almost a cry,—the pitifullest thing, Richard declared afterwards, that he had ever heard; and then she unlocked the boy's arms from round her neck, and herself carried him out and put him into the wagon, but shedding no tear then.

Poor Jemmy, on his part certainly shed enough for both when they first drove away; but Richard Peaseley had a natural gift of comfort and help in all sorts of contingencies, and he drew such delightful bright pictures of Mrs. Graves, and the farm, and Jemmy's learning to be "a man"—that acme of attainable perfection—that the child forgot both his rags and his tears, and listened in a state of enchantment. It was late in the afternoon now, and the busy fields were all deserted; while wide open barn-doors told of the evening feeding and milking and rubbing down that was in full progress.

"Ever see Mr. Graves, Jemmy?" Richard asked, as they drew near the house.

"O, I's seed him often enough," said Jemmy Lucas; "he ain't never saw me."

"I guess he ain't in yet," said Richard, looking towards the distant barn, its doors flung open like the rest, "so you'll only see Mrs. Graves first."

"I knows her!" said Jemmy Lucas, warmly. "Ain't she jest a beauty, though!"

"Well, when Mr. Graves comes in," said Richard, smiling, "you must get right up out of your chair and make him a bow, and then wait till he speaks to you. Know how to make a bow, Jemmy?"

"Guess I does!" said Jemmy Lucas, ducking his head with much more ease than ceremony.

"Well, make it a little slower than that to Mr. Graves, and say yes sir, and no sir to him. Richard went on, driving slow, that his instructions might have the more force. "And Jemmy, remember—everything here belongs to Mr. and Mrs. Graves. If you want something, ask 'em for it,—but don't touch a thing without leave, as they do at Vinegar Hill."

Jemmy Lucas looked up with full intelligence.

"I knows"—he said, "I used. But we's set out."

"Set out?" said Richard, looking down at the little fellow by his side.

"Molly and me,"—explained Jemmy, with the quiver that always came over his face at any mention of his little companion. "We's set out ter find the King, 'cause he's asked us, yer know. And she's got there fust—and I's follerin' hard as I can."

Richard Peaseley thought unutterable thoughts as he drew up before the farm-house.

"I'll see you through thick and thin, Jemmy," he said, as he put the boy down. "If ever you want help, come to me. Ah, here she is!—Mrs. Graves, I've brought Mr. Graves his 'sample o' wheat.' Tell him to give it the best chance he's got! It'll pay." And the young farmer rattled off, leaving Mrs. Graves and Jemmy Lucas to their mutual rejoicing and explanation, and general exchange of sentiments. Then Mrs. Graves hurried Jemmy into the house and up-stairs.

"We must be all ready for supper, dear!" she said, bringing the child into his little paradise of a room, which was certainly warm enough on that occasion, and helping him to get rid of every vestige of Vinegar Hill. Then while Jemmy stood wonderingly before the little glass to get acquainted with himself over again, Mrs. Graves hurried down to her dairy, bidding Jemmy follow to the kitchen-fire as soon as he was ready.

And so it happened, that when Farmer Graves came in with his milk pails the kitchen was empty,—and when after a few minutes he came back there, with changed dress and improved hands and hair, there sat in the chimney-corner, a small, pale, neatly-clad boy, with terribly thin cheeks and a strangely wistful little face. He was all alone, for Mrs. Graves—with her dairy work all finished, yet stood still in the sweet-scented pantry-like place; leaning her head against the doorpost, and quite unable to come out till she heard how things were going.

Just at the time when Mr. Graves came in, Jemmy Lucas sat eying the fire, and at that very moment was making it the profoundest bow that he could get off. But he was on his feet in a second, and favored Mr. Graves with the twin bow to that bestowed on the fire. Then he stood still and waited. Whereupon Mr. Graves made the only remark that occurred to him, and said,

"Hullo!"

"Yes, sir," said Jemmy Lucas, true to his lesson.

"Where the dickens do you come from?" said the farmer, in some confusion of mind. "Boys seem to be plenty! Ain't the second cousin o' my granmother's niece, are ye?"

"No sir," said the child, glancing up at the tall, strong man before him. "I's Jemmy Lucas, sir."

"You ain't never from Vinegar Hill?" said Mr. Graves.

"Yes sir," said Jemmy Lucas. "I comed this arternoon."

"Don't look like it. O you did!" said Farmer Graves. "And so you belong to Vinegar Hill?"

"Please sir I b'longs here now," said the child, simply. "Mother said I warn't never to come back no more."

Whereat Mr. Graves, being then and there, at the end of his tether, stood still in the middle of the floor, and shouted

"Lizy!"

There's no denying it, Mrs. Graves did look a little bit like "Huldy" when she came out—

"All kind o' trembly round the mouth,  
And teary round the lashes,"—

but she controlled herself bravely.

"You want me, Ahab?" she said.

"Always want ye!" said Mr. Graves, with an indescribable mixture in his voice. "Always did, and always shall."

"For what in particular just now?" said Mrs. Graves, with a tiny bit of a laugh that was also just a wee bit hysterical.

"Supper comin' off any time 'fore mornin'?" inquired Mr. Graves. "Or is we to live by lookin' at each other? 'Tain't hardly hearty enough fare for me, and one o' the party's fed on it too long a'ready."

"Supper'll be on the table in just two seconds!" cried Mrs. Graves, taking heart from these last words and flying round like a small locomotive at play. "Come help me, Jemmy!—quick!"

Now that was one thing Jemmy could be. He could be soft in his motions too, poor child, having learned that good art in a very bad school. But it all was in place now, and he darted back and forth after Mrs. Graves so readily, and brought dishes and set them down so quietly, that Farmer Graves approved in spite of himself.

"Well done, little chap!" he said. "You've earned your supper, there's no doubt. I say, 'Lizy—got that 'ere big pitcher o' milk handy?"

Of course she had!—and a harder man than Ahab Graves would have been touched, to see that shadow of a child taking in health and strength from a little of its overflowing abundance. The farmer found himself watching the operation with curious interest, almost to the neglect of his own supper; for well as he knew what "hungry" meant, "famished" was a word unknown. Mr. Graves gave a groan of an extremely mixed description.

"Lizy," he said, "it'll be just the best thing for him to run out to the field now and then, where they're ploughin', and get the smell of the earth. Ain't nothin' up to that, in my experience."

Mrs. Graves gave sign of assent, but her voice couldn't be trusted.

"Times when he ain't wanted here, ye know," Mr. Graves went on. "Send him along a spell afore dinner—case I forget," the farmer added, with a laugh. "Father livin'?"—this suddenly to Jemmy Lucas.

Jemmy flushed very much, answering "Yes, sir."

"How comes it you ain't helpin' him, then?" said Mr. Graves.

"Ain't nothin' I can do—'cept—'cept'—Jemmy hesitated,—"'Cept what's crooked," he said, at last.

"Crooked!" Farmer Graves repeated. "Ay!—I see. What 'ud he set ye at now?"

"Liftin',"—Jemmy Lucas spoke very slowly and unwillingly,—"'and runnin' off—and fetchin' in. 'Most all sorts, sir."

"And he learned ye t' do 'em all, I warrant," said Mr. Graves, with something of the old suspicious look coming back.

"Yes, sir," the child said, in his quiet voice. Mr. Graves felt puzzled.

"How about your mother?" he said. "What did she teach ye?"

Jemmy considered.

"She telled us we wouldn't never get there ef we went crooked," he said, with a deep sigh, as he thought of Molly.

"Get where?" Farmer Graves inquired, not unnaturally.

"King's house," Jemmy answered. "Arter we'd set out, yer know."

"The King's house!" Mr. Graves repeated in high astonishment. "Now, 'Lizy, did ye ever. Who learned ye that, child?"

"White lady up to the meetin'-house," said Jemmy Lucas.

And Mrs. Graves added—

"Mrs. Kensett."

"Ay, ay?" said Farmer Graves, certain uneasy recollections stealing over him. "Ay, ay? It's o' her sowing-in, is it? 'How many church-members'—that's what she said, sure enough. Well she's done her share I guess."

"She telled us a heap," said Jemmy Lucas, feeling himself called upon to explain yet further. "And she giv' us the books we read. And Molly'd 'splain wonderful!"

The bright look faded suddenly from the boy's face; he set down his half finished cup of milk, and sitting back in his chair with lips tight pressed together, Jemmy Lucas touched nothing more that night.

## ENIGMA, NO. 11.

I am composed of 34 letters.  
My 23, 2, 6, 13, 9 the first king of  
My 29, 12, 8, 16, 4, 33 after its separation from Judah.  
My 23, 7, 10, 11, 3, 29, 20, 18 was the son of Hachaliah, who  
was born at Babylon during the captivity.  
My 1, 26, 31, 32, 14, 32, 25, 3 was the son of Solomon.  
My 19, 29, 22, 23, 13 was a celebrated goddess of the heathens.  
My 17, 29, 15, 27, 1, 29, 16, 12 was a famous city of Galilee.  
My 33, 34, 24, 29, 13 was a woman of Thyatira.  
My whole is what we all should do.

IRA H. COLLINS.

## ANSWER TO ENIGMA, NO. 10.

"A soft answer turneth away wrath."

## THE HORSESHOE.

A farmer went to town one day, accompanied by his son, little Thomas.

"See!" said he to him on the way, "there is a horse-shoe in the road; pick it up and put it in your pocket."

"O! no, father," replied Thomas, "it isn't worth while to stoop and pick it up."

His father, answering nothing, picked it up and put it in his own pocket. He sold it to the blacksmith of the next village for three farthings, and bought cherries with the money.

After this they continued their journey. The sun was very hot. Neither house, nor tree, nor spring was anywhere to be seen. Thomas suffered with thirst, and had great difficulty in keeping up his wather.

The latter then, as if by accident, let fall a cherry. Thomas picked it up with as much eagerness as if it had been gold, and put it in his mouth. A few paces further on the father let fall another cherry, which Thomas seized with the same haste. This game continued until all the cherries had been picked up.

"You now see that if you had been willing to stoop once to pick up the horseshoe, you would not have been obliged to do it a hundred times for the cherries. — *From the French.*



## THE FORTY-FIRST COMMENCEMENT

of the Wesleyan University was celebrated last week. This college is beginning to put on the airs of age. Forty years is quite a period for America. It is nine years younger than Amherst, which celebrates this year its half century. This nearness of birth shows how closely the new departure of Congregationalism unites itself with the rise of Methodism. Amherst was the first collegiate expression of the revival of Puritanism after the great revolt of Boston, and the social head of Massachusetts. Methodists working up from the opposite pole were already getting into position. Their first seminary was established before Amherst was founded, and in the same river territory. This college followed the other college in a few years, and, strangely enough, was located also in the same river basin. Had both Congregationalists and Methodists planted their colleges where the secession was, and population, and money, and influence, Harvard College to-day would be just where the churches it represents are, one of several colleges, and itself far from being the leading one. Orthodoxy gave up learning to heresy, and is surprised that Boston is deluged with a scholarly skepticism. She would have been as badly deluged with ecclesiastical skepticism, if the true faith has acted as foolishly in respect to its churches as it did in respect to education. But it built its temples in the best sites, and reconquered the Church to Christ. It should as wisely have built its colleges and reconquered the scholarship, to Christ. The most distinguished of the Congregational political leaders of the State said only a few days ago, "if we had Amherst's fifteen hundred Alumni in and around Boston, we could easily outstrip Harvard." The Methodists have begun this work. Let them hasten forward in it, or other churches will take their crown; for it is as certain as the future, that Baptists, and Congregationalists will establish colleges in this vicinity ere many years, and that Boston will be as famous for its colleges, as it is in the judgment of outsiders for its self-sufficiency. The Wesleyan's forty-first year was celebrated by the dedication of two buildings of the highest order, in object and character, the Memorial Chapel, and the Orange Judd Hall of Natural Science. Each of these stands on the line with the old college buildings, and with the Library building makes a row of collegiate brown stone that has no superior in all the land. As one looks along that superb line extending for a thousand feet, in the midst of ample shade, crowning a hill whose outlook is rich with mountain, valley, and river, he may well declare as Drs. Newhall and Woodruff did at the Alumni meeting, that Oxford had no view of equal beauty.

The chapel is of quaint architecture, a low arched entrance, roofed with tiles, projecting from the centre of the level front, with a tower in the north corner, whose steeple is to be completed at an expense of \$2,500, generously given at this Commencement by the prince of generous fellows, George Ingraham Sevey. The inside of the chapel is unusually beautiful. The first story is high and tasteful, and will make a comely room for the regular chapel services. The second story, approached by stairs in each corner of the building, is one of the finest church halls we have ever seen. The ceiling is arched, paneled, frescoed in light colors, the walls chastely tinted, the windows

—richly light,

Casting a dim religious light,

with one in the centre on each side, a memorial of the College Presidents and its fallen soldiers. Portraits of its four deceased presidents occupy panels on the north window, well executed likenesses of Fisk and Olin, Bangs and Smith the names of the fallen soldiers are in the south window, with a flag; and a pelican feeding her young from her own bowels, and a cross high over all, emblematic of their faith and their future.

Bishop Janes was to preach the dedication sermon, but his call to the Pacific Coast prevented it. His long connection with the college would have made his presence in such a service eminently appropriate. Dr. Foss accepted the place as substitute, but a prostrating disease prevented his discharge of the duty. Dr. Cummings filled the gap in an admirable address on the relation of the Chapel to the other buildings, the centre of the group, as symbolical of the relation of its idea to all culture. Dr. King followed with patriotic words of eulogy on the holy dead. Rev. Dr. Lindsey offered the dedication prayer. Rev. Messrs. Peirce, Harlow, Hunt, Upham, and Haven assisted in the services.

In the afternoon of the same day, the Natural Science building was dedicated, Mr. Judd delivering a forcible address, which told this story of the origin of the building:—

## HOW IT WAS BEGUN.

Two years ago this very day you were sitting in yonder old semi-subterranean chapel with members of the Faculty and Board of Visitors, anxiously inquiring what COULD be done for the department of Natural Science, especially that of Chemistry, and I have been told that you separated with much depression of spirit, almost in despair, and wondering what could be

done. At that same hour, a graduate of your institution came up from the post-office, walked through the campus and the Dormitory, took a look at the old brick laboratory, so called, and in a mental soliloquy, said, "How much Prof. Johnston does want a new laboratory?" He then passed along by the dormitory to the gymnasium and heard on the way the shouts of laughter from a company of students, which at once turned his thoughts to his own sad loss in the recent departure of a son whom he had fondly hoped would ere long be found among that group of youth. With this double train of thought, he went on, and took a seat on the east steps of the Observatory building. While there he surveyed the ground on which we stand, and said to himself, "What a fine location for a building to supply the wants of the institution for its departments of Chemistry and Natural History!" and he there formed the resolution that if certain investments in a public enterprise to aid his own village should be returned to him in years to come, he would on this spot erect a modest and substantial building, which should serve the double purpose of a memorial of that son, and of supplying the great desideratum here.

In less than three months from that day an unexpected offer brought back to his control \$50,000 of the investment referred to, and within an hour thereafter he chanced to meet one of his old college instructors (Prof. Lane), and stated his purpose to him. Prof. Lane immediately wrote to Dr. Cummings to visit the alumnus at his home. In a few hours Dr. C. was present in his private study, and before the morning dawned the general plan of this building was decided upon. Had others been permitted to look into that room, they would have seen the tears of joy that filled the eyes of your devoted President. He immediately returned home, and taking with him the most interested instructors, visited different institutions to investigate the best arrangements for the building. The aid of several architects was called in, and very soon the present structure was mapped out. In a meeting at 245 Broadway, New York, where were present Dr. Cummings, Prof. Lane, Johnston and Rice, Prof. Joy of Columbia College (who offered valuable suggestions), Dr. Thurber, Col. Weld, Bro. C. C. North, L. A. Chase, Samuel Burnham, Jr., Mrs. Judd, and one other, every item was carefully canvassed, and it was decided that nothing less than this larger building, as it now is, would meet the present and future necessities of the University.

He described the building; a laboratory and lecture-room on the first floor, Natural History and other rooms on the second floor, and a Museum, already full and well arranged, on the two upper stories. He appealed to Messrs. Drew and Rich to continue their benefactions, well saying a word for them, and all other men of far less means.

When you think of the immense leavening force exerted upon society, upon the whole country by those who are aided to a thorough education by your contributions here, how small appear all merely financial gains and incomes. You may lay up millions elsewhere, but I would rather have to my credit the results to Christianity, to the country, to the world, that are already assured, and are to be far more widely enjoyed in the future than to possess any possible accumulations you may acquire of money and stocks and bonds, of houses and lands, of ships and railways. Here you have an investment in minds, in hearts, in souls, in the development, the improvement, the Christianizing of our race.

I pray that past and present results will not only stimulate you to further like deeds, but that your example, and the results, will lead many others, now and in the immediate future, to bring their offerings to our University. It need not be by millions, or tens of thousands even. Every dollar contributed for such an object is a good seed, sown in a very fertile soil, and its fruits, an hundred, a thousand fold, will surely appear.

He calls for help to increase the income of the College. Who will not respond?

And shall not the needed funds be provided? Let the appeal go out to the Church and to the country. Let the stewards of God's own heritage fully understand the needs and necessities of this college, and the grand results to be here attained, and the response will be generous. With respect to our educational institutions, we have not faith enough in the people. They are quick to perceive our faint-heartedness, and to construe our lack of enthusiasm in any enterprise into a lack of faith in the enterprise itself. No congregation is so poor that it will not, under proper stimulus, raise its thousands to build a local house of worship. Every week and oftener, we hear of ten, twenty, forty, sixty thousand dollars raised among a people where a representative, or one of your gentlemen, would hesitate to ask for a five-dollar bill in behalf of a great institution of learning like this. The truth is, the people will come up to the work if asked to do it with proper explanations. Let us lay out large plans for the future, and then go on to execute them. There are plenty of men by the wayside, who await your invitation to go work to-day.

You see what five years have done. In that time you have more than doubled your buildings. If you will it, the endowment will be doubled before another five years, and then how much more powerful for good will this institution be than it is now with all its present facilities. Yale says half a million. What say you to striking for a whole million? You have a wide field to gather from.

He closed with some sound reasons on the true relations of study, advocating the study of Greek and Latin as a mental discipline, and as a foundation on which science should be built.

The Hall for the Natural Sciences, though so recently begun, is now completed, and I frankly confess it far exceeds, in the beauty of utility, as well as in that of architecture, my own highest expectations. I rejoice in it for myself, for my children, for my kindred, for the noble class of 1847; and I am proud to lay it at the feet of my Alma Mater, to whose fostering care and vigorous discipline I owe no little of what success I may have had thus far in life's pursuits. To your charge I intrust it, and to you and its guardians, I now deliver its KEYS.

Prof. Winchell, of the Michigan University, gave the dedication address in the evening at the Chapel. His subject was "The Scientific Education," which was thoroughly and ably discussed. Prof. Johnston, the venerable father of the Faculty, pronounced it one of the ablest scientific addresses ever delivered.

It began with this felicitous reference to his own history:—

Twenty-four years ago our beloved Alma Mater bestowed her benisons upon a class of twenty-three graduates. With the Godspeed of the venerated Olin to go with them, they departed to the four quarters of the compass. Strong of will, brave of heart, and confident in God, they looked about them and saw the labors of an earnest manhood ready to their hands. They seized upon opportunities for manly effort. They spoke from the pulpit, the forum, the halls of Congress, the professor's chair, the editor's sanctum. Each, in his way, earned the awards of earnest, intelligent activity. Year followed year; decade, decade. And now the close of the fourth year of the third decade finds twenty-one survivors still battling with the hindrances to human happiness and perfection. Of these, one comes back to lay a princely gift at the feet of Alma Mater; and another, in the name of his fellows, in the name of education, in the name of science, in the name of religion, to commemorate and to dedicate his munificence.

The gentle river still flows seaward with unchanged placidity. The gneissic hills swell up in the horizon, as broadly and as firmly based as when we ranged over them in search of minerals and of country air. The purple walls of Alma Mater's ancient edifice—may they stand as long as the gneissic hills—they still rest as firm as the friendships which were cemented within them. Absorbed in a loving reunion with those objects which have defied the mutations of time, the intervening years fade into a vision of last night's slumbers, and we feel the fires of youth rekindled in our veins. We live again through days of anxious study, and strengthening purpose, and inspiring hope, and alluring dreams. Sweet illusion! Blessed resurrection of the loved and buried past!

The illusion is dispelled. The past sinks back into its grave. We gaze in each other's faces, and find that we are changed. Time has swept onward with flow as unceasing as the river; and men, and measures, and institutions have been borne a quarter of a century into the abyss of years once future; into a clearer and brighter light; into a higher civilization and a nobler development of learning; into a region of rifted clouds, and dissipated gloom, and radiant hope, where the figure of our beloved Alma Mater rises before us in new proportions—in queenly symmetry—with a lofty brow, and a regal arm outstretched to measure sceptres with the mighty in the realm of imperial thought.

But the march of progress has been marked by many vacant places, and many new recruits. Noble builders have disappeared, but their work remains as imperishable as the truth on which they built. Olin's spirit was wafted to heaven on the ethereal flame which consumed the earthly temple; and Smith, gifted with an insight which pierced to the very pivot of the mechanism of matter, was wooed to rest by a voice more gentle than that which mingled in the din of life around him. Holdich, of mild and reverend mien and incisive phrase, has gone to do the Master's bidding in a different field; and Lane, of massive brow and cyclopedic lore, and humor-lighted speech, has been swept by the tide of business from the Hellenic tripod on which he sat. One only remains to build to-day where yesterday we saw him with his colleagues planting the deep foundations. Venerable for his years, venerated for his wisdom and his virtues, he survives to see the seed which was sown with tears, returning in the golden sheaf. Were length of days a boon which love could bestow, he would linger among us for many generations to come.

We are here to-day to pluck the fruit which has been reared by these, and by such as these. He whose rich munificence we appropriate to-day, was a boy trained on the knee of Olin, and Smith, and Holdich, and Lane, and Johnston. The foundations of this Hall of Science were laid in the affections begotten by affectionate teaching and solicitude. They were laid in yonder humble laboratory in the very morning-dawn of the new conception of the uses and the place of science.

He proceeded to discuss the claims of modern scientific education, making Wesleyan University a leader in this specialty, as it first announced a scientific course parallel with that of the classics. It started this course in 1843; Yale followed in 1846, Harvard in 1847, Michigan in 1852, Boston Institute of Technology in 1861. The rest of the country, and England also, have "come tumbling after." He noticed the impulses to scientific study, the opposition of classical studies, the conflicts of science with untrained faith, getting even to the advocacy almost of the Darwin theory, that "perhaps God had created the human species by development, as He had the individual." He discussed with great ability the two methods of investigation, the analytic and synthetic.

We know of only two fundamental methods of thought—the synthetic and the analytic. As education consists in the movement of the learner's thought from the known to the unknown, or else from the assumed to the deduced, we can have but two fundamental methods in education, which may be styled the synthetic and the analytic. In the synthetic, we proceed to construct the whole out of its several parts; and, in the analytic, we decompose the whole into its parts.

Much confusion has existed in the use of these terms and their correlatives. Analysis has very generally been regarded as the method of induction, and synthesis as the method of deduction. Analysis, it is said, is the method of discovering truth, and synthesis is the method of communicating it to others. I shall reverse the application of these terms. The most of philosophers have used these terms correctly with reference to the nature of the starting-point of the process of thought. When they have started from the *synthesized*, they have designated the process synthetic, whereas it is analytic. When they have started from the *analyzed*, they have styled the process analytic, whereas it is synthetic. The true synthetic, as to method, is the procedure from the analyzed to the synthesized; the analytic is from the synthesized to the analyzed. The synthetic proceeds from particular to general; the analytic from general to particular. The synthetic is inductive; the analytic, deductive. The synthetic is the proper method of inquiry; the analytic is the method of exposition. The synthetic is the method of discovery; the analytic, the method of reproduction. The synthetic serves to lay the foundation of doctrine; the analytic, for the exposition of doctrine.

The analytic process should end where the synthetic began. The generalized statement should be illustrated and verified by ocular demonstrations. They give concreteness and reality to the notion formed by the pupil; if, indeed, they be not essential to the formation of a definite notion. In the absence of any real objects, graphic illustrations on charts or the blackboard become indispensable. Such illustrations, in fact, become, sometimes, more serviceable, as well as more available, than the real objects; as, for instance, in illustrating microscopic structures; or in the demonstration of the nervous system of a caterpillar, where the presence of the other organs would obscure the structures directly concerned.

This essential part of the didactic method, no less than the laboratory-work under the other method, implies access to a museum of natural objects. As it is impracticable to employ more than a small portion of these objects in class demonstrations, it is obvious that the arrangement, exhibition, and labeling of the specimens on the shelves of the museum should be conformed to the educational requirement. Pupils should have free access to the museum, and an occasional lecture should be given there. The lecture-room should in all cases be contiguous to the museum for convenience in the removal and return of specimens; and the laboratory should be in close proximity to both.

We find a further use for the analytic method. It is to resolve a general truth into possible particulars which it is impossible to verify. When, for instance, by an inductive process sufficiently extended, we have arrived at the general doctrine of a cooling world, we may proceed from this generalization, as a fundamental truth, and deduce the probable phenomena of the world during periods antecedent to the date of the oldest geological records, and may also carry forward the deductive process into periods infinitely beyond the present. Such attempts, though hazardous, become eminently suggestive, and never fail to interest the pupil. They constitute, however, some of the highest efforts of philosophic science, and lead to views which the pupil would seldom be likely to attain without the guidance of a teacher. Few have remarked, it may be further added, to how great an extent such deductive processes are mixed up with the reasonings of the inductive sciences. All geologists, for instance, are in the habit, occasionally, of arguing what must have resulted, or what probably resulted,

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was spread abroad, and now the "Candurango" plant is spoken of as being supposed to be a sure cure for this terrible disease.

Thank God, there is help for even our great cities. Years ago a germ was planted by the hand of Almighty God, away in distant Palestine, on the summit of Mount Calvary. It was watered with the precious life-blood of the Lord Jesus Christ. It grows luxuriantly by the banks of the river of life, and its leaves are for the healing of the nations.

What we want, what we must have, is the consecration of Christian hearts, of Christian wealth, of Christian labor, for the specific purpose of bringing the Gospel in contact with the sins and follies of the age. The Gospel must be carried to the hearths and homes, the haunts and dens, where sinners are to be found, where the sick are languishing, even unto eternal death. Good men, moralists and philanthropists have yet to learn that it isn't enough for themselves to be respectable and upright citizens. If they are not Christians, they are bound by every consideration to become such, and join right heartily in the consecration that has been suggested. Christians must understand that there is something else for them to do than to pray and read the Bible, go to church, and prayer-meeting, and sing, and be happy. These things are good, all good; but there must be holy living, bold, earnest, faithful witnessing for Jesus, and to crown all, organized, systematic effort to spread the Gospel. O, that the baptism of the Holy Ghost and of fire might come upon the Church, upon all Christians everywhere! O, that every believing heart might receive an overwhelming influx of the spirit of Jesus, as the immediate and indispensable preparation for this work!

Christians, by all the regard you have for the imperiled interests of yourselves and your children, by all the care you have for ransomed souls going down to death without the Gospel, by all the love you have for Jesus, who gave His life for yours, unite everywhere for the rescue and salvation of the sinning, suffering, dying masses of our heaven-exalted land.

#### WHO SHALL SUCCEED HIM?

Gov. Claflin proposes to retire from the governorship. He has ruled wisely and well. He has introduced many new reforms into the State. He has managed the chief local questions in his last year with much success. Great was the good done by the ten thousand votes given for Mr. Phillips, by the warmest friends of the Governor, many of them by members of his own Church, whose ministers were the most prominent speakers in the canvass against the Republicans, and which *The Independent* can offset against Dr. Newman's endorsement of Senator Harlan, and call the Church square. That ten thousand showed the Republican party whither it was tending. It convinced its leaders that unless they turned round and took care of Prohibition, the doom of their party was very near in Massachusetts. It proved the saying of their wisest writer true, "You can get anything from the party through fear, nothing through love." That party last winter reversed all its action on Prohibition. It refused, at first, to appoint a Committee on the Governor's address on this subject, and the Committee was secured by a Prohibitionist. The Committee so raised refused to report. Yet this Legislature was compelled to revise the statutes, so as to make all the State prohibitory on distilled liquors, and all but seventeen cities and towns, on all liquors. The Prohibitory vote had very much to do with this result. The right arm of Gov. Claflin was that ten thousand of his friends who did not vote for him. The left arm was their Prohibitory friends who did vote for him. With these, he brought the State into not the best, but a good Temperance condition. The Rum power is broken; the Prohibition power is strong, united, defiant. It must be kept so. The Governor should be a Prohibitionist of the executive type. One long talked of fulfills these conditions, Judge Pitman. He is the best type of a Prohibitionist. He has a splendid record. He was a very popular President of the Senate. He is a popular judge. He is an excellent speaker, and a more excellent doer. He is as blameless in his personal habits and social treatment of all his guests as our present Governor, who has done more by example to banish these beverages from social boards than all who have preceded him.

Judge Pitman will make an exceedingly popular governor. He can be nominated and elected, if the Prohibitionists say so. He will enforce the law steadily, wisely, completely. It needs a better enforcement. It can be better enforced. We do not speak this word for any local or religious interest. Judge Pitman is a Unitarian. We regret for his sake that he is, though as he is almost of the Peabody type, he is in a fair way to become a scriptural Unitarian, which is a Trinitarian. He is the best man to succeed Governor Claflin in the State

of Massachusetts. He ought to be nominated. We urge all parties, and they are too numerous to mention, to drop their several candidates, and unite on Robert C. Pitman, of New Bedford.

#### MR. FROUDE'S CALVINISM.\*

The brethren who try to make out that they are Calvinists are very happy over the late eulogy pronounced on that form of faith by the historian of Henry VIII. They ought to remember who is the eulogist, and rejoice with trembling. But they have so long hungered for a slice of the pudding of praise for a creed, that they hasten to eat this proffered compliment without due consideration. The St. Andrew's College, of which he is rector, needed a word of commendation, and Scotland suggested Calvinism to a historian, and so he eulogized that doctrine. Yet it shows how lightly he esteems it, when he puts the creed in this fearful form:—

"To represent man as sent into the world under a curse, as incurably wicked,—wicked by the constitution of his flesh, and wicked by eternal decree,—as doomed, unless exempted by special grace which he cannot merit, or by any effort of his own obtain, to live in sin while he remains on earth, and to be eternally miserable when he leaves it—to represent him as born unable to keep the commandments, yet as justly liable to everlasting punishment for breaking them, is alike repugnant to reason and to conscience, and turns existence into a hideous nightmare. To deny the freedom of the will is to make morality impossible. To tell men that they cannot help themselves is to fling them into recklessness and despair. To what purpose the effort to be virtuous when it is an effort which is foredoomed to fail—when those that are saved are saved by no effort of their own, and confess themselves the worst of sinners, even when rescued from the penalties of sin; and those that are lost are lost by an everlasting sentence decreed against them before they were born? How are we to call the Ruler who laid us under this iron code by the name of Wise, or Just, or Merciful, when we ascribe principles of action to Him which in a human father we should call preposterous and monstrous?"

He does not attempt to defend this creed, but only to defend the heroic conduct of its believers; in fact, he only commends them as he does many other reformers in the world's history. He shows how the human race rots under the pressure of depravity, and that in the ages God causes a reaction by the pressure of truth, that lifts it up a little from the pit into which it has fallen. Calvinism was the creed of these reformers three centuries ago, but he puts the Israelites against the Egyptians, the Persian fire-worshippers against the Babylonians, the Stoics against the Epicureans, as a part of the same economy, and illustrative of the same general law. Under this law he might have as properly made the Arminians themselves under Wesley to be Calvinists, or the abolitionists under Garrison. Luther was not of stern stuff enough for the European war, though he answered for the German fraction of it; and so Calvin, a sturdier reformer appears, as John Brown among the Anti-slavery politicians and orators, to puzzle more than to guide. Only Calvin, in the stress of battle-fields, developed followers, as John Brown would had the war been one of slave insurrections instead of national effort.

He expressly abjures Calvinism as a creed, and says it is injured by being transformed into a creed and a Church. It is as a political and reformatory system that he commends it.

"The power of Calvinism has waned. The discipline which it once aspired to maintain has fallen slack. Desire for ease and self-indulgence drag forever in quiet times at the heel of noble aspirations, while the shadow struggles to remain and preserve its outline when the substance is passing away. The argumentative and logical side of Calvin's mind has created once more a fatal opportunity for a separation between opinion and morality. We have learnt, as we say, to make the best of both worlds, to take political economy for the rule of our conduct, and to regulate religion into the profession of orthodox doctrines. Systems have been invented to explain the inexplicable. Metaphors have been translated into formulas, and paradoxes intelligible to emotion have been thrust upon the acceptance of the reason; while duty, the loftiest of all sensations which we are permitted to experience, has been resolved into the acceptance of a scheme of salvation for the individual human soul. Was it not written long ago, 'He that will save his soul shall lose it?' If we think of religion only as a means of escaping what we call the wrath to come, we shall not escape it; we are already under it; we are under the burden of death, for we care only for ourselves.

"This was not the religion of your fathers; this was not the Calvinism which overthrew spiritual wickedness, and hurled kings from their thrones, and purged England and Scotland, for a time at least, of lies and charlatanism. Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared, and reappeared, and in due time will appear again, unless God be a delusion, and man be as the beasts that perish. For it is but the flashing upon the conscience of the nature and origin of the laws by which mankind are governed,—laws which

exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we please to place ourselves towards them,—inherent, like the laws of gravity, in the nature of things, not made by us, not to be altered by us, but to be discerned and obeyed by us at our everlasting peril."

All this but proves that for the creed of Calvinism he has no concern. It is worthless as Buddhism or Parseeism or Stoicism, except as a reformer of social abuses. Nay, it is injured if it be made a creed. Calvinism to him is simply sturdy John Knox resisting licentious Mary; a reformer reforming. So our Church and creed Calvinists, if any such there be, will have to solace themselves with other praises than those of James Anthony Froude. "The inspiration of the Almighty" he advocates, whatever heathen or Christian form he may fancy it assumes. The creed of hardness and cruelty, that assumes to be its inspiration, he cares as little for as for any other abandoned absurdity. Christians must accept the right creed, and with it work out the right reform. Only thus can creed and reform both stand forever.

*The Christian Witness* suggests, because we noted that the Episcopalians have less success with the colored people of the South than they will have when they become rich and aristocratic, that "the *HERALD* would probably have it implied, that the sensuous emotionalism of Methodism is better suited to the uneducated, untamed animalism of the negro." We are glad they enjoy "the sensuous emotionalism of Methodism." It is a good deal better than the sensuous formalism of Episcopalianism, as *The Witness* will find, if it will go from St. Albans, or from Trinity, to a love-feast. The negro is not to be won, we mildly suggest to our brother (if he will allow ungowned Methodism to claim that fraternal relation), by calling him "untamed animalism." He, too, must be treated like a brother, as he will be by everybody when he is rich enough. That, and not inward culture, or grace, is the fashionable test, but not the Lord's. His untutored faith and love, to-day, are far more precious in His sight. They must be in the sight of those who would make them their own.

A correspondent of *The Advance* describes the destitution of the Congregational churches in and about Boston. It shows the workings of the settled system which lauds itself so highly above the itinerant. What would our churches think if so many of its leading societies in one locality were vacant? And yet others occupied would like to be in this empty condition:—

"The resignation of Mr. Miles leaves vacant two important pulpits in Charlestown. The two contiguous parishes of Somerville have neither of them pastors. Central Church in Chelsea, is also 'without,' although Dr. Eddy, of Brooklyn, gives them reason to hope that he will accept their recent call. The church in Winchester is looking for a minister, likewise the First Church of Lynn, the churches in Watertown, Stoneham, Natick, Jamaica Plain, and Brookline. Woburn will be vacant if Mr. Demmen accepts his call to Fitchburg. At the Highlands, the Walnut Avenue Church has not found its first man yet, and the Eliot Church, in consequence of the feeble health of their beloved pastor is obliged to look for a colleague."

#### The Congregationalist thinks that—

"It seems to have fallen to Rev. S. E. Herrick, Dr. Kirk's associate, to give to the religious word an apothegm. His 'Baptism is the application of water to the person, and not of the person to the water,' bids fair to immortalize him.

Bro. Herrick may have introduced this remark to his brethren, and so helped it towards immortality, but it is a familiar saying, having been in vogue for years. It is none the worse for that.

The new versionists of England have come to a second grief. They could not get rid of Dr. Vance Smith, as they ought not have tried to do. Now they can't pay their expenses. Efforts are made to get a copy-right, but there is nobody who has a right to take it out. Parliament is to be petitioned to pay the bills. It ought to be put in a new treaty between America and England.

The leading scholar at the examination for admission to the High School in Malden, last week, out of over twenty rivals, was a colored Miss, Mary Shiloh. She ranked eighty-nine per cent. The Chairman of the School Committee said this was not the Battle of Shiloh, but it was pretty near it. In this case the scholars found that Shiloh had come, and in no irreverent sense; for this victory is a finger-point of the future.

Lee & Shepard will publish this fall a series of lively letters on Europe, from the pen of Miss Trafton, entitled, "An American Girl Abroad." It will tempt many American girls to go abroad.

\* CALVINISM. An address delivered at St. Andrew's, March 17th, 1871, by James Anthony Froude. Charles Scribner & Co., pp. 47.



The *Golden Age* has discovered a new protoplasm. It will doubtless fall down and worship, or would, but it suggests Adam, and so the Bible, which is a Fetish, as Theodore Parker says, and all his followers.

"Darwin may as well succumb; for a California Chinaman says it is a tradition of his countrymen that the world was created out of chaos by Pwan Koo, answering to our Adam, who labored at that great enterprise eighteen thousand years, and then died for its benefit, and that from his flesh came the fields; from his bones, the rocks and mountains; from his hair and whiskers, the stars; from his breath wind, and from the insects on his body, the human race."

The *Methodist Home Journal* proposes this excellent medicine for a fashionable disease. Try it, ministers; only five cents a dose, and \$2 for a year's supply for every Monday.

"For that blue-mondayish dullness peculiar to hard-working pastors, we recommend 'ZION'S HERALD.' A page or two of that pithy paper will prove a tonic to soul and body. Nothing of passing importance escapes its steel-pointed pen."

The *California Advocate* thus describes the preaching of Rev. Mr. Boole, New York, in the tent at Salt Lake City:—

"On Friday night Bro. Boole delivered a most powerful address, wherein by a direct appeal 'to the law and the testimony' he proved the utter fallacy and worthlessness of the Mormon priesthood, and also the extreme sinfulness of Mormon Polygamy; so clear were his arguments, and so well established were they on God's word, that the multitude, as in the days of Christ, 'heard it and were astonished.' He was given 'a mouth and wisdom which all his adversaries were not able to gainsay or resist.' One man said of Bro. Boole, that if he had never preached before, and would never preach again, that he had lived to effect a noble purpose by that single sermon."

Fall Term in Maine Seminary, Kent's Hill, commences Aug. 14. The places of Profs. Robinson and Hanaburg are to be filled by Profs. Chase of Wilbraham, and Wilson of Gorham Academy. Hon. Moses French takes the place of Mr. Daggett as steward. The Seminary is to be congratulated on finding such worthy men to fill the vacancies in her departments. The prospects of this institution never looked more flourishing than at present.

COLLEGE HONORS.—*Yale College*.—D. D., Rev. Dr. Allon, editor of *The British Quarterly*. LL. D., Horace Bushnell, D. D., Hartford; Dwight Foster, Boston; J. Hammond Trumbull, Hartford; M. C. B. Durfee, Fall River; J. B. Hanna, San Francisco.

*Amherst College*.—D. D., Geo. B. Jewett, Salem, Mass.; Isaac C. Bliss, Constantinople, Turkey; Christopher Cushing, Boston. LL. D., Rev. E. P. Humphrey, D. D., Louisville, Ky.; Rev. Dr. Riggs, Constantinople; Prof. W. S. Tyler, Amherst; and Horace Greeley.

*Bowdoin College*.—D. D., J. O. Means, Boston; Edward F. Cutler, Rockland, Me. LL. D., President Samuel Harris; ex-Governor Wm. G. Crosby, Belfast, Me.; Charles Deane, Cambridge, Mass.

*Westminster College*.—D. D. John S. Grasty, Shelbyville, Ky.; and W. W. Harsha, Jacksonville, Ill.

*Trinity College*, Hartford.—D. D., Isaac P. White, George W. Hills, Giles H. Deshon. LL. D., President Noah Porter, Judge W. D. Shipman, Hamilton S. Smith.

A Bangorite proposes a conundrum:—

"The latest case of 'genteel piety' which I have heard of, was that of a worthy lady of this city, the wife of a clergyman, who, wishing to introduce a friend of hers to the acquaintance of a sister in her church, urged the acquaintanceship upon the ground that she 'knew she would like her, as she was real pious and real genteel!' Whether she wished most strongly to recommend her 'genteel piety,' or 'pious gentility,' or whether to present the one as the apology for the other doth not plainly appear."

This sort of piety will be shown up at the Richmond, Camp-meeting, the eighth of August.

The *Interior* describes our General Conference as composed of both lay and clerical representatives, and "of 7,770 effective preachers, who, together, constitute the seventy-two Conferences of the Methodist Episcopal Church of America."

Quite a big body, that.

The corner-stone of a Methodist Church was laid at North Canton, Ct., by Rev. F. A. Crafts, of Middletown, July 15, assisted by Rev. A. Gardiner. Rev. J. O. Sherburne, of the Wisconsin University, pastor.

We are glad to see the *Christian Union* seconding the appeal of the *HERALD* to *Every Saturday* to suppress the villainous stuff with which Charles Reade is defiling its beautiful pages. It will make money by paying him his bill and turning him and his nastiness out of its doors.

We congratulate our readers on the fine treat we have served up to them this week. Every contribution is excellent, correspondence lively and interesting, and other matters packed and edible. Get us more subscribers. Our tables admit a multitude more to their feast. Gather them in, brethren.

Women have been appointed justices of the peace in New Hampshire and Maine, and served faithfully. Wonder if these Supreme Courts would decide that unconstitutional. Yet it is as much so there as Massachusetts.

The *Heathen Woman's Friend* for July has a chart of our Missions in India, the first ever lithographed, and prepared by one of their missionaries. The rest of its contents are lively. No better missionary journal is published than this. Keep the ladies busy in circulating it.

Amherst celebrated her fiftieth anniversary this year, with great rejoicings and a gift of \$100,000. She is doing well, and deserves all the praise and pennies she can get.

FATHER AND MOTHER TAYLOR.—Mr. B. B. Russell, No. 55 Cornhill, has just issued fine steel portraits of Father and Mother Taylor, match pictures, on separate sheets, suitable for framing, scrap-book or portfolio. They are engraved by F. T. Stuart, from Black's Photographs, and pronounced excellent likenesses. He will send either post-paid for 25 cents, or both for 40 cents. They may be had also at Magee's.

#### PERSONAL.

Rev. Dr. Eggleston has left *The Independent* to take charge of a literary journal of high repute. He is also extended residence in Europe. He is a live writer. His genial pen will be missed from the columns of *The Independent*, but it will shine elsewhere.

Dartmouth College has conferred D. D. upon Prof. L. T. Townsend, of Boston Theological Seminary.

Capt. James Woolley, for a long time one of the official members of South Street Church, and much respected by all classes of the citizens of Lynn, died suddenly, in that city, on the 2d. The South Street Church will deeply feel his loss.

The Hon. William Greene, of Warwick, has generously given the sum of one thousand dollars to the Providence Conference Seminary at East Greenwich, to be applied to the reduction of its debt.

Rev. F. C. Ayer, of the Maine Conference, is suffering from a very severe attack of heart disease; and though somewhat relieved, is not considered out of danger. May he share the prayers of the Church.

Rev. Dr. Twombly bid the Boston Preachers' Meeting farewell last week Monday. He has been an active and important member of it for many years, and will be largely missed. May he flourish yet more in his new home. He has already made himself felt there. He will yet move in many directions of educational enterprise.

Rev. Henry Lummis read a very able essay on the Devil, before the Boston Preachers' Meeting last week. He declared his personality and energy, but doubted his existence prior to Adam. The essay elicited warm commendation in every respect but the last. It should be sent to Mr. Alger, as a help to him in his projected life and works of the arch-enemy.

Rev. Daniel Dorchester is preparing a volume of Religions in America, showing how the evangelical bodies have prospered, both in numbers and in their educational, missionary, and other enterprises. It will also show that no evangelical sects are on the decline. His paper on Universalism, in the present number of the *Methodist Quarterly*, is a specimen of the work; clear, statistical, unanswerable; it proves the steady decrease of the denomination. He will also examine the Roman pretensions, and prick that swollen bladder of brag. The book will be of great use to the Church, and a great argument against the Apostate faiths. We trust it will soon be got ready for the press.

The Doctorate of Divinity has fallen into goodly places this year. Among the recipients have been Revs. Messrs. Twombly, Chapman and Townsend; The fashion is not getting out of fashion, and judging from the multitude deserving of, and getting ready for it, is not likely to get out of fashion soon.

The gift of a thousand dollars to Dr. Cummings at the Commencement dinner was well deserved. It was raised in a few moments at the table, and the students and others would have added to it another thousand had there been due notice. There is opportunity yet.

Tickets to and from the National Camp-meeting, at Urbanna, Ohio, can be had on application to John Bent, 3 Cornhill, Boston. Price of ticket \$25.00, there and return.

MAINE STATE CAMP-MEETING.—The friends of Holiness in the State will doubtless hail with joy the announcement of the above meeting to be held at Richmond Camp-ground, the 8th of next month. This meeting is not designed to be at all sectional, but to embrace the whole State, all who wish to meet for the purpose of laboring for a higher life. The Kennebec Valley Camp-meeting Association concluded to dispense for this year with their annual Camp-meeting, and unite in the State meeting instead. The meeting was appointed as early as it was at all practicable to hold it, that it might not trespass upon the time of any of the district meetings, and that the brethren from all parts of the State, who desired to do so, might attend without interfering with their regular meetings.

The State Committee did not know, or remember if they knew it, that Northport meeting was to occur on the 21st day of August, some week or ten days earlier than usual (the time having been changed at their last Camp-meeting,) or the fact would have been taken into the account in fixing the time of the State meeting. We regret that the Committees of the Poland and Kennebec meetings should have appointed their meeting a week earlier than they have ever been held before, and thus trespass upon the time of the State Meeting, or at least render it inconvenient for brethren from the territory of those meetings, to the State meetings. But it is possible that in these instances the time was fixed a year ago. Of this fact, if it is a fact, the State Committee were ignorant, for they did not wish, I am sure, in appointing the time of their meeting, to appear to trespass upon the time of any other meeting in the State. I am not a member of that Committee, yet I know their views and feelings upon this subject, and have no doubt but what I have said speaks those views. Yet, notwithstanding these embarrassments, I hope we shall have a large and glorious meeting. Dear brethren, let us rally from every part of the State, and labor for the revival of God's work in the State. The State never more needed the influence of holy, earnest Christianity than now. The Church never more needed the baptism of fire than today. Brethren, let us come to this meeting, and seek it. The Committee having this matter in charge are making every arrangement possible for the comfort and convenience of all who may attend. Tents will be in readiness for all who do not wish to bring their own, and at the lowest possible price to cover the expense of procuring them. These tents have to be procured in Boston, and the Committee charge only a small advance, just sufficient to cover the expenses. You will see the prices under head of notices. Dear brethren in Christ, let not this meeting be a failure through our indifference. This is not strictly a denominational meeting, but for all the lovers of holiness of every name. We hope to see Christians of all denominations, and from all parts of New England, present. D. B. R.

THE VERMONT METHODIST SEMINARY.—The closing exercises of this popular institution, on the 19th inst., were highly interesting. Seven young ladies, who had completed their course of study, received their diplomas, and six young gentlemen graduated for college. The essays of the young ladies were all excellent, and well read. The valedictory by Miss Eva Darling, captivated all minds and hearts, both in its composition and delivery. The orations of the gentlemen were all good, some of them excellent, as is always expected on such occasions. Some of the speakers ought to have spoken with more energy, to get full credit for the merit of their composition. The best of thought loses its power to move others unless it is spoken with energy. All public speakers, to be eloquent, must have heart-power as well as head-power to accomplish much as speakers.

The music on the occasion, as conducted by Professors French and Phillips, was executed finely, as was that of Mr. Beman, one of the graduates, who led in singing the class-song.

Dr. W. R. Clark's address before the *Æsthetic Society*, Tuesday evening, on the "Heroic Elements in Mental Culture," was rich in thought, and was well delivered. The Alumni present on this occasion, of Newbury, Springfield, and Montpelier seminaries, formed an association, and laid out work for a gathering of the Alumni of these institutions, a year from now, at Montpelier. It is hoped that this Association will accomplish much good for our new school, financially and socially.

The new Seminary Building is going on to completion, and by a year from now, it is hoped that it will be fully completed. It will be a superb edifice when finished. The agent, Rev. N. G. Button, is doing well for it. L. L.



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from a condition of things satisfactorily proven to have existed in the past history of the world.

He compared the two: the synthetic, as the mode of drawing attention to particulars, and leading the mind to discovery; the analytic in reducing these discoveries to laws and systems, or in making laws and systems lead to these discoveries. He thus treats of the latter mode and of their mutual relations:—

## COMPARISON OF THE TWO METHODS.

The synthetic and the analytic methods are, perhaps, equally efficient and equally indispensable. The work of the synthetic method is performed in the laboratory; that of the analytic in the lecture-room. The one deals with the undigested materials, and aims to bring them to order; the other takes the digested results, and traces them back to their germs. The synthetic method of teaching is suggestion; the analytic is didactic. The one is prospective, the other is retrospective. The one is an exhibition of phenomena, the other a statement of doctrines. In the synthetic method, facts suggest general notions; in the analytic, they verify general notions. In the former, we use facts as stepping-stones; in the latter, as capping-stones. In the one, the pupil travels from facts to principles; in the other, he is transported from principles to facts. In the laboratory, the pupil's mind is aggressive; in the lecture-room, it is receptive. In the former he discovers truth; in the latter it is communicated to him. In the laboratory, the ideas acquired are indigenous; in the lecture-room, they are exotic. In the former, the result is education direct; in the latter, it is induction, or education indirect—the education being the secondary result. The synthetic is the true method for the acquisition of ideas; the analytic, for the fixation of them. The first may be compared to driving the nail home; the second to clinching it. The synthetic process is a slow toiling through forests and fields, marshes and gorges to the summit of some lofty eminence; the analytic is the view from the summit, where forest and field, marsh and gorge present themselves all at one view, and in their natural relations to each other. Under the synthetic method, the pupil exercises first the senses and the circumstantial memory; and lastly, the powers of abstraction, judgment, and philosophic memory; under the analytic method, the order of exercise of the faculties is reversed. In the former method, the lightest tax upon the mental faculties is at the beginning; in the latter, the heaviest is at the beginning. The former method is, therefore, peculiarly adapted to the young; the latter to the more advanced.

In regard to the reflex influence upon the pupil, the two methods contrast strongly. In respect to habits and aptitude of thought, it is apparent that the synthetic method tends to train a discoverer; the analytical, a successful learner. The inductive student becomes a leader; the deductive, a follower. In respect to moral effect, the difference is that between the discovery of an idea, and the learning of it. Discovery exhilarates; learning pleases. Discovery awakens an inherent motive power; learning waits to be moved from without.

It can hardly be denied that such a comparison of the nature, tendencies, and adaptations of the two methods of guiding the mind to knowledge, demonstrates that both methods should be employed by turns, according to the nature of the subject, and the mental condition of the pupil. There should be more of the analytic, where the phenomena are familiar; more of the synthetic, where they are new. The younger pupil may spend more time with phenomena; the older, more with doctrines. Nor is it necessary to make a formal separation of the two methods. Even in the midst of his inductive labors, the mind of the pupil may often be signally cleared up and relieved by a few sentences of didactic elucidation. The pupil, even in the laboratory, with his prearranged objects of study, should not be left entirely to his own resources.

The proper use of methods is important. Apart from the question of knowledge, it creates all the distinction between the successful and the unsuccessful teacher. Under one teacher, the pursuit of knowledge is exhilarating and inspiring; under the other, monotonous or irksome. I do not say that the successful teacher always chooses his methods by rule. If he have the Divine gift of teaching, he uses methods as he does his bodily organs—instinctively. But all instinctive acts are intelligent acts; and if the instinct fails, the intelligence may be trained to take its place. The saying of La Place, in regard to the methods pursued by scientific discoverers, is equally just in reference to scientific teachers. "The knowledge of the method," he says, "which has guided the man of genius, is not less useful to the progress of science, and even to his own fame, than his discoveries themselves."

The aids to these forms of instruction were discussed,—laboratories, museums, lectures, excursions, etc.,—and the ends of scientific education considered. These were culture and knowledge; culture in education, the faculties of observation, comparison, judgment, generalization, deduction and verification, with acquisition of languages, to learn the wisdom stored in other tongues, of taste, and even of manners and faith.

In the way of indirect discipline, we find the esthetic and religious nature the recipient of a rich legacy of impressions. The beauty, and harmony, and order of nature, are the beauty, and harmony, and order of that nature which yields the data of our sciences. Beauty, harmony, and order, crowd upon the student on every hand. It is difficult and unnecessary to discriminate between that beauty which is perceived by the senses, and that which is apprehended by the understanding. There is no position in which a rational being can be placed, better adapted to develop and enliven his taste, than the position of a student of nature. That naturalist who, by slovenly attire, or uncouth manners, exhibits a deficiency of taste, is a melancholy example of wasted opportunities. The love of beauty is akin to the love of right. The esthetic nature lies alongside of the religious nature. The awakening of one awakens both. But the religious nature is reached, also, from another direction. The ladder of induction leads us step by step from being which is fugitive, changeable, and dependent, to being which is permanent, unchanging, and independent. It leads from the capricious phenomena of winds and vapors, birth and decay, cooling planets and wasting suns, to an essence back of all, in which reside order, intelligence, and power. It lifts us to the attitude of the sublime conceptions under which the universe was planned, and brings us into sensible communion with thoughts as vast as the finite soul can understand.

It gives knowledge of nature and God. Thus he presents this theme, and concludes his oration:—

## MORAL VALUE OF SCIENTIFIC KNOWLEDGE.

I prize the knowledge which science brings, because knowledge is acquaintance with truth, and all truth is God's truth. It is only knowledge that has lifted the mind of man above the level of his bodily wants, and opened his eyes to the view of God's universe. Science has carried our thoughts to distant worlds, and revealed their sisterhood with ours. Science has dissolved the sunbeam, and extorted from the imprisoned ray a confession of the secrets of the mother of planets. Science has threaded the labyrinth of geologic ages, and brought us back the tidings of creative activity upon our earth, while yet it was rolling through space ruled by the empires of reptiles and beasts. Science has ranged through the world, and found the threads which knit myriad forms of life in one. Science has

lifted the thoughts of man to the uppermost heavens; she has stretched them over the remotest past; she projects them into infinite future. Science has exalted man in making him more intellectual; in teaching him of how vast a scheme he forms a part, and how noble it is to be an integer in the universe of God.

## SCIENCE A REVELATION.

I do not hesitate to express the conviction that there is more to be learned from nature than the phenomenon and its correlations, and the physical cause of its existence. Nature is a revelation. All men admit that it is a manifestation of physical power, whether that power inhere in matter, or ultimate in volition. I venture to express the opinion that we know nothing of power save as an act of will. The steam-engine in action is a manifestation of power, but the adaptation of its parts is the effect of human volition, and the expansive property of steam is more likely to be the effect of creative will than the product of chance, or of matter whose being originates in chance. Neither do we know any cause but intelligence, for an intelligent correlation of things. Method dominates in the material world. The system of the heavens, and the plans of animal and vegetable organization address themselves to the human intelligence as subjects of study and comprehension. No one denies that they are analogous to works which proceed from finite intelligence; and yet there are those who deny our authority to attribute the works of nature to an infinite intelligence. Infinite intelligence, they say, is beyond our comprehension, and we are not in a position to predicate anything whatever respecting it. The "residence philosophy" I cannot accept. It is necessary to know all before I am sure of knowing something. I may know the quality, and the fact of the infinite intelligence, without comprehending its quantity.

The revelation of intelligence in nature seems to me the same, whether we attribute the mechanism of nature, and the succession of organic beings to special creation, and Providence, or to a system of evolution. The intelligible results are the same, whether the product of evolution, or of an edict, as the instinctive processes of the honey-bee are intelligent acts, whether the intelligence be that of the bee, or of some other being. An intelligibly correlated series of events in nature, even if evolved through the agency of material causes, is none the less intelligible, and none the less the product of intelligence.

I venture to express the further opinion that we know nothing of intelligent activity as an attribute of matter; and that, owing to the illusory nature of our sensations, we are more certain of the existence of spirit than of the existence of matter.

Next in clearness to intelligence, the attribute of beneficence beams forth from creation. On every hand the contrivances of nature are suited to the wants of sensitive creatures. If we take the view that the creature was adapted to the situation, the goodness of the adaptation is equally apparent. If even we assert that the beneficent coadaptation is the result of material influences exerted on one side, or on both, the goodness of the situation remains the same, and can no more exist without intention somewhere than any act of intelligence can take place without intention. The intent of beneficent correlations becomes more striking, where the adaptation has been anticipatory; as in the provision of coal and metals for the use of man, many ages before the appearance of our race upon the earth.

I am not ungrateful that the doctrine of "final causes" has been much disputed. What can we know, it is asked, of the intent for which the correlations of nature have been established? I reply here, as before. I judge of the quality of an act of infinite magnitude, as I would of the quality of an act of finite magnitude. If a man performs an act, which confers good upon me, I credit him with benevolence. If nature is the product of an Intelligent Will, and I find it scrupulously adapted to promote my happiness, I cannot forbear to credit beneficence to that Intelligent Will.

And so we feel impelled to recognize in the mechanism, order, and intelligence of the universe, the manifestation of attributes which make up the character of Supreme Divinity. In reasoning thus, we reason as we do in all other matters. The universe is a revelation of being which answers to the intuitions of the soul; a revelation which the soul instinctively translates and understands; a revelation which has been read of all peoples and all men, and which it is not in the power of human ingenuity wholly to sophisticate. In penetrating thus beyond the surface of matter, we find ourselves in communion with a permeating Intelligence which produces all things, sustains all things, and directs all things; the real *Anima Mundi*—the soul of the world—with which Pythagoras and Plato held communion, half unconscious of the dignity to which they had been admitted; the true Archæus for which Agrippa, and Paracelsus, and Van Helmont groped, without suspecting they had already known it under the ancient title of Jehovah.

If Science cannot lift us out of the slough of matter, let us abandon her worship. But, she can, if we follow in the way she leads, and listen to all she has to say. We may straggle from her leadership, and fall into the mire. Those who see their fellows in the mire should not raise an outcry against the leadership of science. Let them proceed to set the example of a more faithful following. Let them remember that nothing is science which is not true; and that all truth is God's truth, and is therefore religious truth; and that the highest possible aim of a noble soul is to attain to that which God has ordained true, whether known among men as Science or Revelation.

Such are the uses of science—to furnish culture in the acquisition; to furnish knowledge in the possession; to sharpen the faculties, and bring the soul to a healthful and beautiful development; to win for man the sceptre over matter, and to lead him into more loyal relations with the Ruler of Nature.

## BENEDICTIONS.

Such are the noble ends in view in the edifice which to-day we dedicate. It has been reared and furnished by a noble munificence; under the impulses of a lofty veneration for truth; a large and impressive knowledge of the value of science in modern civilization; and an undying affection for the institution which has been a true and loving foster-mother; by a heart which has known its own sorrows, and hands which have earned their own bread. It is a monumental act of Christian intelligence, which, in an age signalized by generous deeds, will stand forth to commend the gratitude of men "to the latest syllable of recorded time."

It is a gift to education, in the unsurpassed facilities which it offers in behalf of Natural Science. It is an answered prayer to the University that has labored and prayed, not without faith, that her sons would share with her the bounty which she taught them how to earn. It is a gift to science, in the workers which shall here be trained to extend her conquests over matter, and space, and mind. It is a gift to religion, in the devotion which will here be paid to the truth which is of God, and which neither false science, nor religious fanaticism can overthrow. It is a gift to mankind, in the seeds of science, and industry, and virtue, and order, and social amelioration, which will be disseminated hence throughout our country, and throughout the world.

In the name of education, I utter my benedictions upon the giver. In the name of *Alma Mater*, I bid him to a closer union in her affectionate regards, and grateful remembrance. In the name of science, I place upon his head a crown which would be sullied by the brow of the greatest military chieftain the world ever saw. In the name of religion, I pledge him the joys of fellowship with truth, and beauty, and goodness, while

living, and, in dying, peace to his soul. In the name of mankind, I, who have woven a wreath of laurel to lay upon his brow, follow the example of the ancients, when the statues of their heroes were too lofty for them to reach, and lay my laurels at his feet.

Though the address claims more for science than all are willing to grant, it is a warm evidence that science is not everywhere in revolt from Christianity, and that the best scholars of our Church will be faithful to the best thoughts of God, whether written in stone, or "in the fleshy tablets of the heart."

The Trustees raised among themselves five thousand dollars for an increase of the salaries of the Professors, adding \$500 to each chair; this amount to be paid annually for three years. Messrs. Rich, Drew, Hoyt, Baker, Sevey, King, and Prof. Rice made up the amount. The Alumni passed a resolution, offered by Dr. G. M. Steele, by a rising vote, forty-nine in the affirmative and seven in the negative, and not over ten who did not vote at all, declaring that the charter did not limit the college privileges to sex, and hoping that ladies would soon avail themselves of its opportunities. A young lady, who graduated at the head of her class in Waltham, the daughter of a local preacher, was at Middletown, and would have been examined if she had been encouraged. We trust the President and Faculty will see that she is invited to appear at the opening of the year, and all others who wish to come. Some of those who prepared at Wilbraham are knocking at Amherst. Middletown should receive her own, and that instantly.

Dr. Loring's address, on Monday evening, was a defense of "Classical Education," interesting and able. Dr. Cummings' Baccalaureate on "Content Earnestly for the Faith Once Delivered to the Saints," was an able and earnest statement of the conflicts and claims of Christianity. Dr. Peirce presided at the Alumni meeting with rare felicity; while Hyde, Curry, Newhall, King, Woodruff, Steele, and other such, made it flash with their wit and wisdom.

The boat-race should not be omitted. Three boats entered, the winner by half a minute being captained by Mr. Scudder, and coxswained by Mr. North, and the loser by half a minute, having Mr. Livesey for its second commander; and the third having Mr. Lindsey among her crew—three ministers' sons, representing a muscular Christianity; while a fourth, Mr. Paige, sends us this report of the proceedings, and solicits aid for the purchase of boats and boat-house. No place is better located for a boat-club than Middletown; ample water, of the evenest surface, it makes the narrow and muddy Charles, at Cambridge, look mean.

"Two races included the programme: the first for a pair of gold oars, won by Toy and Livesey; the second, the 'University Race,' in which each of the college classes were represented, won by '73, who received as awards the 'Prize Flag' and the Championship. Perhaps no event of Commencement week has awakened so general an interest. Owing to a slight inequality in the boats, the '72 crew were allowed a few rods the start. At the word 'Go!' the boys bent to their oars in a way that showed 'Wesleyan muscle' to be of the best, and augured well for Middletown, when she shall enter the 'lists' with her sister colleges. From the start '73 took the lead for the first mile, gaining rapidly on the Junior crew, soon lost to view. Some ten minutes elapsed before the boats reappeared. Without doubt the Sophomores were leading. Cheer after cheer rose from '73, while '72 looked on in sullen silence. But suddenly the state of feeling is reversed. Round a little point of land, before concealed from view, is seen the Junior boat, and ahead. Down they come, the Juniors manfully bending to their task, the Sophs straining every nerve; while far away, a dim speck, may be discerned the 'Freshman Crew,' bravely, but hopelessly pressing to the goal. Nearer and nearer they come; but the red shirts are not to be beaten, and pass the judges' boat 55 seconds ahead, the best time ever made by a similar boat on the Connecticut River. Thus ended the principal race of the day, inaugurating a series of regattas which, in due course of time, will confer fresh laurels upon our Alma Mater."

Thursday, 20th, the Commencement exercises took place. The day was cool and clear. At nine o'clock, the usual procession was formed on the Campus, and headed by Dodworth's band, of New York, proceeded to the church. The graduating class was twenty-three in number.

The degree of A. B. was conferred on Daniel Stillman Alford, Eldon Benjamin Birdsey, Byron Alden Brooks, John Harrison Coeque, Albert Barnard Crafts, Watson Thomas Dunmore, Robert W. Carr Farnsworth, Theodore E. Hancock, George Ingraham, Robert W. Jones, Watson Eli Knox, John Henry Lowman, John Hunter Miller, George Watson Newton, Albert Palmer, Wilbur Fisk Potter, Edward Amasa Ransom, Edgar Moncena Smith, Norman J. Squires, George Storrs Wentworth, William Frederick Whitchee, Clarence Williams, Joseph Rand Wood.

The degree of A. M. was conferred in course on Samuel Reed Bailey, Charles Lewis Bonnell, Edmund Griffin Butler, Leslie Bingham Cooke, Robert McLean Cummoek, Jr., George Blauvelt Dunsinberre, Henry Warner Flint, Martin Augustin Knapp, Ensign McChesney, Albert Julius Nast, David Ward Northrup, Charles Melville Parker, Michael Hayes Perry, Frank Reynolds, Joseph Emerson Robins, Christopher Smith Sargent, Almona Benjamin Smart, George Hapgood Stone, Benjamin Franklin Wiggins, class of 1863; Ralph Hunt, graduate of Genesee College; Thomas W. Bishop, graduate of Harvard University; Henry Thompson Peirce, graduates of Amherst College.

The honorary degree of A. M. was conferred on Rev. Frances James Wagner, of East Weymouth, Mass., class of 1863.

The degree of D. D. was conferred on Rev. John A. M. Chapman, formerly chaplain of Massachusetts house of Representatives; Rev. John H. Twombly, President elect of the University of Wisconsin.

The degree of LL. D. was conferred on Rev. Matthew Simpson, D. D., Bishop of the Methodist Episcopal Church; John D. Runkle, president of the Massachusetts Institute of Technology; Hon. George G. Reynolds, of Brooklyn, N. Y.

The president, Dr. Cummings, held the usual levee at his residence Thursday evening, and a fitting close to the festivities of the week was enacted in his spacious parlors. A purse of one thousand dollars had been quietly made in the course of the day in his honor, and certainly never was gift more worthily bestowed. Thus ended what is considered to be the most brilliant Commencement exercises ever held by this University. May its next even surpass these.

\* "La connaissance de la méthode qui a guidé l'homme de génie, n'est pas moins utile au progrès de la science, et même à sa propre gloire, que ses découvertes."



## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

**A GREAT DOOR OPENED.**—God by his providence, is preparing the way for the conversion of the world to Christ. The following extract of a letter from Rev. W. J. Gladwin, in the *Central Christian Advocate*, will show what the Lord is doing in preparing for the Gospel in certain countries:—

"A great door and effectual" has recently been thrown open to the Church in the countries where the Spanish language is used.

1. *Spain.* This superannuated slave of the holy (!) Inquisition bursts forth from the torture dungeons of the Dark Ages to call true Christians to her help. What does free America owe to her mother land?

2. *South America.* A continent to be saved. We have only one mission there; yet there are fourteen nations to be brought to Christ.

3. *West Indies.* The first foreign mission of Methodism. O, if our ministry of to-day possessed the spirit of him who founded these missions, who begged with tears to be allowed to go to India, how soon would we show "a Christ for all the world, and all the world for Christ!"

4. *Central America.* Neglected but important.

5. *Mexico.* Lately revolutionized and becoming civilized, it must be Christianized. The historian, Prescott, says of this country: "Religion has little influence over the white population, and the hold of the Church (Roman) over the Indians, never complete, is fast lessening."

6. *New Mexico.* Twenty years ago New Mexico had 20,000 inhabitants exclusive of Indians, with seventy-eight churches, all Roman Catholic. Now it has about 100,000 souls, and religious matters about in *statu quo*. A child of the Union, thus growing into Statehood in Romanism and heathenism.

To all these lands the Spanish language is the key. Our Missionary Society greatly needs men to go. It is the duty of some of our young men and women to commence at once the work of preparation for these fields by the study of Spanish.

**EGYPT.**—Rev. Dr. Clark, Foreign Secretary of the *American Board*, is traveling in Egypt, and from one of his letters to the *Missionary Herald*, we gather the following interesting information: "The work here has hitherto been largely confined to the Copts. They are said to number not far from 200,000, possibly a half more, and are subject to the severest oppression—if possible, greater than that of the Christians in other portions of Turkey, remote from the capital. They are consequently wretchedly poor, and live in the humblest habitations that one can well imagine as the possible abodes of human kind. Yet with all the accompaniments of poverty and misery in this land, they are eminently a religious people, holding fast the traditions of the fathers, in the forms and ceremonials of the Church, though with sufficiently scant ideas of Christian morality. The Bible is held in high esteem, and this renders them accessible to the missionary. Poor as they are, they have learned the grace of giving." The little congregation at Cairo, in 1869, gave for the Gospel and other benevolent purposes, \$325, and over, in gold.

Dr. Hogg, of Oslout, one of the missionaries, had been laboring on his station six years, and "he reports about ninety members in his Church, and a congregation from which fifty to sixty persons, on the Sabbath, go out two and two, to labor in the surrounding villages. This has the ring of business, and means the evangelization of Egypt. In the beginning of 1870, Dr. Hogg could count seventeen out-stations into which the light had spread, where from half a dozen up to forty persons were found as inquirers."

The following passage from Dr. Clark's letter will be read with interest:—

"As I sat upon the citadel at Cairo the last evening I spent in the city, to watch the setting sun, and looked down upon the city, with its many minarets, and its multitudinous habitations of abject want and misery, the pyramids away on my left, and further on the ruins of Memphis, the proud capitol of the Pharaohs, and nearer, on my right, the tombs of the Caliphs, and the vast cemetery on the border of the desert, the bright spots were the American Mission House, with its neat chapel and its fine schools, and a little farther away, Miss Whately's institution, where the honored daughter of an honored father has gathered about a hundred children of both sexes for Christian instruction. Here were the light spots in the picture. The Khedive is working great changes in the city, opening broad streets, spending millions on public works, seeking to make a Paris out of his capital; but this little band of less than half a score of faithful, self-denying laborers for Christ, are doing a grander service to Egypt, and one that shall one day be fruitful of nobler results."

**BURMAH.**—The mission in Burmah, under the direction of the *Baptist Missionary Union*, is a glorious success. There are connected with the mission, 415 churches, 19,846 members. Nominal Christians 6,750; pupils, 6,167. Ordained native preachers, 78; unordained, 393. Baptized during the year, 1,088; excluded,

278; restored, 195; died, 508. The mission is prospering greatly. A Karen College is about to be established at Rangoon.

## GENERAL INTELLIGENCE.

## EPISCOPAL.

**GROWTH OF THE AMERICAN EPISCOPAL CHURCH.** The growth of this great communion in the United States within the past ten years has been remarkable. Nearly fifty Bishops will meet this year at the great Triennial Convention, to be held in Baltimore in October. A few years ago less than one half of this number were present on similar occasions. The great States have had to be divided—New York into five dioceses, Pennsylvania, Maryland, Virginia, into two and three each.

The growth of the Church in the Western States and new territories, and on the Pacific coast, almost exceeds that of the East. On the line of the great Pacific railroads, hardly a hamlet or way station of any importance can be found without its Episcopal church. The zeal and energy of the Western missionary bishops, among whom the most prominent is Bishop Randall, formerly of this city, are overcoming all obstacles. Dotted all over these new regions are neat little churches, with their Sunday-school, all erected and established within the past five years.

In the first missionary tour of Bishop Randall, in Colorado, he came one Sunday morning to a mining village that hardly knew by any religious service when it was Sunday. That morning had witnessed the murder of a man in a drunken or gambling quarrel. One year from that day a regular parish church was in full operation with a settled minister, and a fine Sunday-school, in which all the children of the village were gathered every Sunday for religious instruction. Similar instances have occurred in other places in those remote regions.—*Boston Traveller*.

## BAPTIST.

Rev. Dr. R. H. Neale, Pastor of the First Church, Boston, is to have for an assistant Rev. J. T. Beckley, of Baltimore.

Rev. William Brock, the pastor of Bloomsbury Chapel, London (Baptist), has for twenty years preached, at 7 o'clock in the morning, on the Sunday nearest midsummer, a sermon to the young men and maidens of London.

## Our Social Meeting.

We have not published any articles in favor or against the Book Room conflict. This, coming from one of our oldest ministers we give place to, though we cannot promise to let it be followed by others on any side.

Amidst the confusion growing out of the affairs of the Book Concern, there is one aspect of it not yet clearly presented before the public, which may help to solve the difficulty. Dr. Lanahan was appointed Assistant Agent of the Book Concern; and the object of the appointment must determine his duties, rights, and responsibilities. The duty assigned to him by the Discipline, and regulated by the usages of the Concern, fixes the boundary and rights of his office. He has a right to everything in and about the Concern requisite for the proper performance of the duties to which he was appointed, and for the right performance of which he is to be held responsible, and no farther. He takes the place of his predecessor where he left it; and he is to assist the Agent to carry on the business, to the best interest of the Concern. If he discovers anything he thinks is not for its highest interest, it is his duty to make inquiries, and become sure that he understands the matter. And then, too, it is obviously his duty to suggest such changes as he judges desirable, to the principal agents. If the Agent approves his suggestions, they will be adopted; if not, he must abide by his decision. If he deems it of sufficient importance, he may lay it before the Book Committee, and with them the matters should rest. If in the prosecution of his duties he finds a reasonable presumption of fraud or dishonesty in any department of the Concern, no one can doubt his duty to inquire into it; and of whom should he inquire, and to whom give information but to the chief Agent, who should direct the investigation of the matter. If this is not done satisfactorily, he should lay it before the Book Committee, whose business it now becomes to examine the matter. There the matter rests till the General Conference, when they make their report; the matter may be disposed of as that body shall judge proper. They have a right to review the whole matter, appoint a commission, or whatever they chose, with such power for investigating the matter as is necessary. Here Dr. Lanahan's duty, right, and responsibility ends. If he assumes an office, or takes upon himself duties not included in his appointment, or such as belong to other departments and persons, he is a usurper, and deserves to be rebuked.

The question here arises, Does his appointment as Assistant Agent include and authorize his investigation of the books and business of the Concern, during the administration of former years? If so, he has a right to the books for that purpose; if not, then he has no such right. All such action, and the employment of accountants, and experts, is a clear act of usurpation. The General Conference has assigned this duty to the Book Committee, and made it their special duty, and requires them to report annually, and to the General Conference. When their report is received and adopted by the General Conference, it seals up the matter against all agents or committees, unless by a special appoint-

ment, and for that purpose. Dr. Lanahan's duties as Assistant Agent are sufficient, if properly attended to, to employ his time, or the office is a sinecure, and ought at once to be abolished, and save \$4,500 annually to the the Concern. He could not spend days, and weeks, and months in ransacking the Books of the Concern for twelve or twenty years past, and at the same time attend to his proper duties as Assistant Agent. It may be asked, "Who has required this at thy hand?" The office nor Discipline anywhere includes it. It is an insulting usurpation of the rights and duties of the Book Committee. It is a virtual charge of neglect or dishonesty, an assumption as unwarranted as it is discourteous. To take wages from the Concern while neglecting the duties assigned him, and from whatever motive, usurping the duties assigned to others, is to commit an act of fraud against the Concern. To say nothing of the public scandal and reproach brought upon the Concern by his publications, there is not a business concern in the country would have tolerated such a course of proceeding for a single day, but would have sent him whirling back to Baltimore, as Sheridan sent the Rebs whirling down the valley of the Shenandoah.

His pretense of seeking evidence for the Goodenough case is too flimsy to command any respect. When he calls the man a thief, a rascal, and other bad names, he had or he had not the evidence in his possession. If he had, why seek for evidence? If he had not such evidence as would sustain his charges, then he was a vile slanderer of his neighbor, who had an unsullied reputation before; and the penitentiary, if not perdition, has scarcely an adequate punishment. The facts as brought out on the trial, and other documents, if impartially considered, lead to this inevitable conviction, that he has neglected the duties of his office, usurped the duties, and insulted other officers of the General Conference, brought needless reproach upon the Concern, and strife and contention into the Church, incurring an enormous expense and loss to those for whose benefit it was instituted. Yet with these facts emblazoned before the public, this man's character is endorsed by two of our Bishops. If all the facts were not given to the public, and given that we may form a correct judgment in the case, we might hesitate; but it is impossible for some of us to see the wisdom of a decision which nullifies the action of the Committee, or endorses the character of this disturber of the peace of the Church.

If this investigation leads to no other result, it is hoped it may induce the General Conference to refrain from hitching on the Bishops to everything connected with the Church, but leave them henceforth to pursue and attend to their legitimate business, and not be mixed up with other matters.

The statement of the relations of the Agents and Committee is correct; and yet Dr. Porter's New England brethren never thought he was a second, hardly a subordinate in the chair he so ably filled. Nor do we approve the tone in which Dr. Lanahan is spoken of, any more than we should a like language concerning Dr. Carlton or Dr. Porter. Dr. Lanahan has done his duty, as he thinks. He is a brother minister in the Church. He has not always done the best he could. He should not have implied that the Agent was holding back part of the property, as he did in his writ of mandamus, though this was done by his lawyer's dictation, and not of his own motion. He should have let his proofs, if he had any, show bad conduct, and not his words. But his character is sustained by his Conference, by the Bishops, and would be to-day were he on trial in the Providence Conference, by the vote of Bro. Livesey. The Book Committee have never impugned his character. We doubt if anybody in the Church will. As to the questions in controversy we have never said anything, and have nothing now to say. The Bishops acted on their own judgment, and we have no doubt that that judgment will be affirmed by the General Conference, Book Committee, Book Agents, Bro. Livesey and all, with entire unanimity. Let us have peace.

Somebody sends the following notice, to be read in our Meeting. Who can it mean?

**Notice.**—An unfortunate man whose mind is deranged by an unpleasant habit of speaking the truth, has recently escaped from our Church. While there he was under skillful treatment by learned doctors for the cure of his deplorable affliction. As we do not know of any other person who is troubled with the same disease, the suffering man can be easily identified. Any information of him will be thankfully received, and promptly attended to by the undersigned.

REV. MAMMON GOLD,  
Church of the Holy Stamps,  
Baal Row,  
Satan's Kingdom.

"P. A." has a word on a live institution—

## PREACHERS' MEETINGS.

These meetings for intellectual and spiritual improvement have been variously designated as "Preachers' Meetings, Ministerial Associations, District Conferences," etc. But the designation is of comparatively little importance. I am aware that they are a "specialty," but from an observation and experience of more than thirty years, I am a full believer in their utility. I am satisfied, however, that they are not as productive of good as they might be. I confess I have been pained at the lack of interest in these gatherings which I have sometimes witnessed. It does appear to me not very creditable to Methodist ministers. In the section of which I write, not one half of the traveling and local preachers attend these meetings, and frequently not one



not one quarter. They are usually continued three days. But many of those who do attend them are present only a part of the time. But the worst, the most discreditable thing remains to be mentioned. It is the frequent failures of brethren who have parts assigned them to fill their appointments. Now let me just mention a fact: At one of these meetings, held not many months since—a meeting most favorably located for a full attendance, and for which there was a rich bill of fare in the published programme—not one quarter of the brethren were found prepared on the parts assigned them! Now the writer, for one, confesses a feeling of extreme mortification in view of such a fact; and he sincerely desires that that history may not repeat itself.

Do I use too strong language when I say, it is disgraceful? We publish that certain brethren will discuss, by sermon and essay, certain specified subjects. Many feel a deep interest in these topics, and they attend, sometimes at great inconvenience, never for a moment doubting that these Methodist ministers are men of their word. But how sadly must they be disappointed to find such a failure to perform the published engagement. Will they not be likely to look upon it somewhat in the light of an imposition.

And is it any marvel if it should affect their confidence in us as men of truthfulness? With rare exceptions, there is no justification for this dereliction. If I charitably attribute this to mere thoughtlessness, even such thoughtlessness is wholly inexcusable; and besides, we can't afford it. Because we may not at first feel any special interest in the subject assigned us, is that a sufficient justification for not making an effort to meet all reasonable expectations? Generally our interest will increase just as we advance in the investigation. The great thing is to get at it. Just let there be a timely and determined beginning, and the thing is accomplished. And now I should be mortified to think that much exhortation is needful upon this subject. Let me rather think that "A word to the wise," etc.

Good lines these, by "Lelia Lyndon," on—

KEEP ME FROM DECEIT.  
No trust is there in earthly things,  
Man's word is quick o'erthrown;  
No monarch's true among all kings,  
Save God alone.  
The favor of the human heart  
May be secured by gold,  
Nor has it scarce a minor part  
To sin not sold.  
To-day man breathes a solemn vow,  
To-morrow heeds it not;  
For tilled rank, or gain, he'll bow,  
His word forgot.  
Not so with Him who knows no change,  
Through length of endless days;  
Lord, let my soul forever range  
Within Thy ways!

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**WORK FOR THE SEASON. Corn.**—Late corn will now need to be hoed for the last time, and thinned out. It is not wise to leave more than three, or at most four plants in a hill. Fodder corn should be fed night and morning, as soon as large enough to be profitably cut. It is always better to cut it when the dew or rain is not on it.

**Root Crops** are mostly so advanced that they need no further attention, except to keep down the weeds. Those sown late should be thinned out. Good farmers often make the mistake of leaving too many plants.

**Strawberries.** The beds set last Spring will need looking after, for the weeds grow as well as the strawberry plants. If it is intended to grow them in hills, the runners should be cut off; if in beds, let them grow and run as they will the first season. Some good cultivators leave four runners to each plant, and cut off all the others, and take pains to cover with earth the new plants formed on the runners at an equal distance from the old plants.

**Muck** should be kept constantly supplied in the pig pen, and behind the cattle, that all liquids may be absorbed. Thousands of dollars' worth of valuable manure might be made every year in this way by the farmers in New England alone, who so much need it, where all is now allowed to go to waste. This is done year by year, though volumes have been written to show the advantages of a different course.

**Weeds** should be kept down by all means. It is the very worst economy to keep but little help, and thus allow the weeds to get large, when it becomes quite a task to remove them. We have known instances where the neglect of a single season has seeded the land with weeds for many years.

**Pears** will need to be thinned where they have been set freely. It is a great error to suppose that a tree can carry to perfection all the fruit it sometimes sets. Take, for instance, the Vicar of Wakefield pear; it often sets five times the fruit that it can ripen, and the surplus should be taken off, or the whole would be worthless. We know it is almost impossible to get a man to do this

work, for most people say it is too bad to strip them off; but the reverse is true, it is too bad to leave them on, and so ruin the fruit and injure the tree. There are other varieties that need to be thinned as much as the one we have named. Fortunately there are some that thin themselves, and the trees of such sorts live longer than the great bearers. The average life of a Bartlett pear-tree is said to be twenty-five years, while many of the natural fruit trees live to great age. The reason why this variety is so short-lived, is because of its great fruitfulness. We say again, thin the pears. The same will apply in a measure to other fruits.

**THE FLOWER GARDEN** will need constant attention at this season. The weeds will need to be taken out, the plants pinched in the same cases to make them grow more compact and symmetrical—the insects that are injurious, kept off. The land kept light and loose around the plants, and after all, flowers gathered each day to enjoy in the house in addition to those that should be sent to the sick and afflicted. There is nothing more beautiful than flowers, and they should be as carefully cultivated, and even more so than the crops in the field. Those who think that all the time and money spent on a flower-garden is wasted, make a very great mistake. Nothing tends more directly to make home attractive and beautiful.

**SEEDING MEADOWS.**—The time is near at hand when meadow-land should be ploughed, manured, and seeded. At this season of the year horses, or at least oxen, can be driven on lands when it would be impossible to drive them at other seasons of the year. If the off ox cannot go in the furrow, a pair of wheels can be used so that they both may go on the grass. We like to turn the furrow just as flat as possible, after which we spread on compost, or some sort of fertilizer, and then harrow with a heavy harrow, which gives a good loose surface on which to sow the grass-seed. When the seed is sown, we use a heavy brush to cover it, and then a heavy roller to make a smooth surface; where the land is quite moist, we sometimes omit the roller. There are thousands of acres of low land that can be profitably turned over and seeded, and be made to yield good grass, where now only coarse and poor herbage is produced. In many cases the highest success cannot be attained unless the land is covered with sand and gravel. This part of the work can be profitably done in winter, but may be, if the land be dry enough, even now. It is little use to spend much on land that is not well drained, and many make great mistakes just here. Drainage is of the utmost importance. On this subject we shall have more to say at another time.

### Obituaries.

REV. ERASMUS B. MORGAN was born in Wilmington, Vt., in 1806. He was converted when 25 years of age, and immediately commenced to "preach the Word." For about two years he labored under the direction of the Presiding Elder. In 1833 he was received on trial in the New Hampshire and Vermont Conference, and stationed at Athens and Putney, Vt.; 1834, Claremont, N. H.; 1835-36, Peterboro'; 1837, Westmoreland and Chesterfield; 1838, Keene; 1839, Landaff; 1840, East Haverhill; 1841-42, Lancaster; 1843, Canaan; 1844-45, South Reading, Vt.; from 1846 to 1852 he sustained either a superannuated or supernumerary relation; in 1853, Chesterfield, Mass.; 1854, Palmer and Three Rivers; 1855, Brookfield; 1856, Dudley; 1857 to 1871, either supernumerary or superannuated.

Bro. Morgan had a strong and clear mind, and although he had not the advantage of special training for the work of the ministry, his sermons at times revealed the clearness and strength of his mind, as he would trace error and inconsistency to their lurking-places, exposing and denouncing them in no common-place manner, making men feel "Thou art the man."

He was a decided man,—quite uncompromising in his adherence to, and also in the utterance of his convictions; no "uncertain sound" came from his lips, as he "spoke the Word." He was an eminently devout and prayerful man, and a constant student and lover of the Scriptures. He always clung with greatest reverence to the testimony of the Word.

As a pastor, wherever stationed, he faithfully and thoroughly cared for the flock intrusted to him. Bro. Morgan had strongly marked peculiarities. He worked only in his own armor; and at times many would take exception to his method of doing things. The years he spent in the ministry have been years of war. Constituted as he was, there could be no other result. Clear thinking, strong convictions, great courage, great conscientiousness, despising policy or a half-way position, the opposition of the world to godliness, and the "fight of faith" in such a case is inevitable.

Last year Bro. Morgan supplied the Church at North Blandford: His health was not very firm. During the winter his health so far failed that he was scarce able to attend the last session of the Conference, at Boston Highlands. Soon after Conference, he removed to Williamsburg. His health very rapidly declined, and in a few weeks he was completely prostrated.

Being in Williamsburg the first Sabbath in June, in company with Bro. Josiah Hayden, I called upon him, and found him on the borders of the grave, too low and weak to converse with us. I suggested that as we could not converse, we might sing and pray; and while we engaged in this exercise, the Lord blessed his dying servant, renewed his strength, and caused him to rejoice with joy unspeakable and full of glory.

He then said: "Brethren, with me it is all right. This is not the work of a minute, but of a lifetime. O what a feast this is! Glory, glory to God!" At a subsequent visit, he said to me, "My religion now consists in being quiet." I asked, "How does that differ from being kept in peace?" He answered, "Not at all; not at all." To his wife he said, "What makes me feel so weak?" She replied, "I do not know, but your earthly house of this tabernacle is dissolving." He replied, "Bless the Lord! Death is the sweetest thought I have." In this frame of mind he continued until Saturday, June 10, when he fell asleep in Jesus.

At Bro. Morgan's request, the writer, assisted by Bro. J. W. Fenn, attended the funeral, preaching a sermon from the words of Paul, 2 Tim. iv. 7, 8; and we laid his body in the grave, to await the resurrection of the just.

Bro. Morgan leaves a widow and four children; one of his sons is a member of the Rock River Conference. May they be sustained by power of Divine grace in this bereavement.

W. J. POMFREY.

JOHN C. BLAGDEN departed to be with Christ on the evening of June 5, aged 31 years.

Our brother was blessed with pious parents (his father being a minister of the Freewill Baptist Church), and their faithful training and prayers resulted in his early conversion. Subsequently he lost, in a measure, his religious interest and enjoyment. In 1861 he enlisted in the Second Maine Heavy Artillery, and in consequence of a hurt received while constructing a bridge, was discharged for disability the following year.

While lying in the hospital in Philadelphia, I think it was, Bro. Blagden consecrated himself anew to God, and ever after was a more earnest Christian. He came to Rockland in 1868, married here the same year, and had established himself in a lucrative business when stricken with disease. Last autumn, after the usual probation, he connected himself with the Methodist Episcopal Church, in which he promised great usefulness. Soon after, disease laid its hand upon him with a violence that could not, by an enfeebled constitution, be successfully resisted. For six months the body gradually wasted until the "weary wheels of life stood still." Cheerful and hopeful under all circumstances, it was not till about six weeks before his death that he gave up the hope of getting out again.

He spoke to the writer of his aged parents, of his business prospects, and particularly of his beloved wife and child; of his desire to live to labor for Christ and His cause; and then of the struggle it cost him to submit to the Father's will, and leave all. But God gave him "victory through our Lord Jesus Christ." Cheerfully, calmly, and trustfully he entered the valley.

A local paper, in noticing his death, very justly remarks:—

"Though having been but a short time among us, Mr. Blagden had long since won the warm regard and esteem of a very large circle of friends and acquaintances by his worth of character and genial personal qualities. He had an indomitable cheerfulness and hopefulness under all circumstances in which we ever saw him, and was always kind and genial in his intercourse with others. He had long been an earnest worker in, and consistent supporter of the Temperance cause, and was prominent in the work of the 'Young Men's Christian Association,' recently formed here."

But his work on earth is done; the pain, the toil, the cross of earth exchanged for the sweet, unending rest, the waving palm, the unfading crown of heaven.

Farewell, my brother, for a little time! Grace enabled thee to say from the heart, "Thy will be done." May it enable those thou lovedst more than life to say the same.

Rockland, July 12.

L. D. WARDWELL.

Died, in Rutland, Mass., June 17, after an illness of twenty hours, MATILDA L., wife of Caleb M. Holden, aged 66 years.

She had been a member of the Methodist Episcopal Church nearly forty years, was an affectionate wife and mother, a woman of great energy, evincing a deep interest in the education of her children, two of the daughters being graduates of the Wilbraham school. This blow falls heavily upon the family, especially so since it is less than two years since they were called to part with Ellen, one of the daughters named, who was an excellent Christian lady, and one of the finest scholars that ever Wilbraham produced.

N. D. GEORGE.

Died, in Cornish, Me., May 5, SARAH NEVERS, aged 31 years and 10 months.

Sister Nevers was converted to God when about 16 years of age, under the labors of Rev. Henry Linscott, and joined the Methodist Episcopal Church, of which she has ever been a much loved and honored member. As a teacher in the Sabbath-school she was ever faithful, and was always found, whenever her state of health would permit, at her post in the class and prayer-meeting, ready to testify to the power of the "great salvation," and invite others to "partake of like precious faith," the utterance of her lips being made forcible by an exemplary life. She waited without fear the summons to depart.

O. H. STEVENS.

Mrs. HANNAH FIELD died in Searsmont, Me., June 13, 1871, aged 80 years.

Sister Field found the pearl of great price some fifty years ago. She was an example of piety worthy of imitation. She had been feeble for several years, but was patient and cheerful to the end. She has now gone to the more perfect state, and has ceased from her works below to join in the loved company of victorious souls. Praise the Lord.

E. M. FOWLER.

Searsmont, July 11, 1871.

Died, of heart disease, in Montville, June 24, 1871, WILLIAM STEVENSON, aged 78 years, 3 months, and 12 days.

Bro. Stevenson had been a Christian man for more than forty years. He had been "a man of sorrows, and acquainted with grief," having lost the most of a large family of adult children, and a wife of pure gold, in point of character and religion; yet he always manifested Christian fortitude and resignation; and although his sufferings the last few weeks of his life were severe, yet grace triumphed, and with boldness he stepped over the dark river of death, and passed to that land where—

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

WM. J. CLIFFORD.

Died, at Greenfield, Mass., May 28, 1871, DANIEL L. MORGAN, formerly of Leyden, aged 82 years.

Bro. Morgan had been a member of the Methodist Episcopal Church thirty-nine years. As old age crept upon him, in his spiritual conflicts he would say, "Though He slay me, yet will I trust Him." He was present at the church on the last Sabbath before his death, it being his birthday; on the next, he fell asleep in Jesus.

S. O. D.

Mrs. MARY, wife of Aaron Snelling, of East Livermore, died Feb. 26, aged 71 years.

She was born in Porter, Me., converted in Hiram, and united with the Freewill Baptist Church, and subsequently joined the Methodist Episcopal Church in East Livermore. She was twice married: to B. F. Hodgden, and Aaron Snelling, her surviving husband. At the age of 18 she embraced religion, which with her was not transient, but enduring, exemplified in her life, affording support in the hour of trial, exhibited in all her relations, and illumined her dying bed. In her last sickness she felt her work was done, "having a desire to depart and be with Christ."

D. WATERHOUSE.

North Fayette, Me., May 20, 1871.

Mrs. MARY J., wife of J. Lewis Jordan, died in West Gorham, Me., Dec. 20, 1870, aged 32 years.

Sister Jordan experienced religion during the pastorate of the writer at Gorham, in 1865, and united with the Methodist Episcopal Church, of which she remained an exemplary member till death. Her sickness was short, and her sufferings very severe; but she "endured as seeing Him who is invisible." Her sickness was not considered dangerous till a few hours before her death. Retaining her consciousness fully to the last, she expressed perfect trust and confidence in Christ. She was a consistent Christian, a devoted wife, and in her daily life she honored the religion she professed, and in her death she glorified God, showing His power to save.

S. F. W.



## HERALD CALENDAR.

Maine State Camp-meeting, Aug. 8 to Aug. 15.  
 Kennebec Valley Camp-meeting, Richmond, Me., Aug. 8, continuing 5 days.  
 Coos Ministerial Association, at Gorham, N. H., Aug. 15.  
 Yarmouthport Camp-meeting, Aug. 15, to continue ten days.  
 Vineyard Camp-meeting, Aug. 21.  
 Sterling Camp-meeting, Aug. 21.  
 Kennebunk Camp-meeting, Aug. 22, continuing over the following Sabbath.  
 Hamilton Camp-meeting, Aug. 22, to be held 8 days.  
 Empire Grove Camp-meeting, East Poland, Aug. 23.  
 Willimantic Camp-meeting, Aug. 24.  
 Heddling Camp-meeting, Aug. 25, to continue over the Sabbath.  
 Springfield District Camp-meeting, at Hatfield, Aug. 28.  
 Livermore Camp-meeting, Aug. 29.  
 Rockland District Camp-meeting, at South Windsor, Sept. 4-9.  
 Bath, N. H., Camp-meeting, Sept. 4.  
 Lincoln Camp-meeting, Sept. 4.  
 Stark Camp-meeting, Sept. 11.  
 Providence District Ministerial Association, October - time to be fixed.

## IOWA STATE METHODIST CONVENTION.

On the 11th instant there assembled, at Iowa City, the largest body of ministers and laymen ever congregated together in this young but great and prosperous State of Iowa. There was a fair representation of the Church from all parts of the State; and a more earnest, enthusiastic lot of men were never assembled together. There was a pretty fair sprinkling of D. D.'s, and a still larger number that could with equal propriety, and probably with equal self-gratulation, receive said ornamental but useless title.

Since State Conventions have become such a popular thing in modern Methodism, the Church in Iowa, in no other respect behind the Church elsewhere, does not design to be in this. Although we have not reached that period in our history when we deem it advisable to undertake unitedly a great central educational enterprise, yet as a Church in our rapidly growing State, we believe a concurrence of counsel and effort will be productive of beneficial results.

The Convention was opened by devotional exercises, conducted by Dr. Crary, of St. Louis. Then, as per programme, Rev. A. Hart, of Iowa City, delivered an address of welcome, which was responded to in behalf of the Convention by Rev. T. A. Corkhill.

The Convention in effecting a permanent organization elected Hon. Wm. Mills, Chairman, and Rev. E. H. Waring, Principal, Secretary. In the election of Mr. Mills, the ministry evinced their desire for a joint cooperation with the laity in the grand work of the Church. Carefully and elaborately prepared sketches of the history of Methodism in the State of Iowa were presented by Rev. U. P. Golliday, of Des Moines Conference; Rev. R. W. Keeler, of Upper Iowa; Rev. E. H. Waring, of Iowa, and Rev. H. Schentz, of the German work. These sketches were highly interesting, and exhibited considerable research upon the part of the several brethren presenting them.

On Tuesday evening the Hon. Geo. G. Wright, and Hon. Hiram Price, addressed the Convention upon the subject of "the responsibility of the Christian citizen to the State," in relation to the selection of officers, and the enactment of judicious and wholesome laws; these men spoke plainly, earnestly, unequivocally upon the subject of Temperance, advocating stringent legal prohibition, and a high moral position with reference to politics.

The all-absorbing subject of the Episcopacy was then discussed; opened by Rev. H. W. Reed and Rev. F. W. Evans. Many members of the Convention sought opportunity to air their views upon this subject, resulting in the usual perplexing diversity of opinions, until your correspondent felt as though he were on the confines of creation where "light and darkness alternate dwell." One thing, however, is satisfactorily clear to his mind, that some for the crown of episcopal honors "would even dare to die." The subject, "The Methodist Episcopal Pulpit of Iowa, its Efficiency and Support," was ably discussed by Gen. J. B. Weaver, who thought it strange that a lawyer should be called to speak upon such a question before a body

of ministers, but he supposed that it was in honor of the fact, that the legal profession sprung from that of divinity. He also spoke feelingly of the want of the fire and ardor of the fathers manifested upon the part of the ministry of to-day. He feared they were depending too much upon intellectual effort, and too little upon the Divine Spirit. Dr. Reed, of Chicago, and Dr. Crary, of St. Louis, were called for, and spoke words of truth and wholesome counsel upon the same subject.

On Wednesday afternoon the highly interesting subject of education was taken up and discussed by Dr. Wheeler, President Iowa Wesleyan University. It will be perceived that we are not a whit behind the older States, at least in high-sounding names: Dr. King, President of Cornell College, and Dr. Burns, President of Simpson Centenary College. These colleges exhibit a gratifying degree of prosperity; and statistics show that the Methodist Episcopal Church of Iowa has about \$500,000 in college property, and endowment, and about 1,200 students in college.

On Wednesday evening the Convention listened to an address from Rev. A. B. Kenai, upon the theme, "Iowa Methodism: Its Spirituality How Promoted." The speaker caught the baptismal fire, and with burning, glowing words held the congregation in solemn, breathless silence.

On Thursday, the subject of Periodical Literature was taken up, Rev. E. Miller, and Rev. J. H. Power leading in the discussion, and after a rambling and spirited discussion of a couple of hours by the Convention, the whole matter was referred to a Committee of one minister and one layman from each Conference, and the German work, who reported the following, which was adopted:—

"Resolved, That we memorialize the next General Conference to establish three weekly Church periodicals, equal in all respects to any other religious periodical in the land; one of these to be published in New York, one in the Valley of the Mississippi, and one on the Pacific Coast, and that Conferences unite in the establishment of local Church papers, upon the plan of ZION'S HERALD, as they may need them."

After the discussion of other matters of merely local interest, and a pleasant reunion, a cordial interchange of ideas, and views, and the like, the Convention adjourned to meet in 1873, in the City of Des Moines. F. MCK. STUART.

## The Secular World.

## WHAT IS THE NEWS?

## Domestic.

A smart shock of earthquake was experienced in several of the Northern States on the morning of Thursday, between one and two o'clock. At Concord, N. H., the church bells were rung, and in some houses in Boston, tall bottles, and other rickety articles, were thrown down. The last shock felt in this vicinity was on the 20th of October last.

New York, since the riot, has been unusually quiet, whether it is that the common disturbers have been all shot, or only intimidated, we know not; at all events, the effect is the same for the present. Governor Hoffman is receiving congratulatory addresses from all parts and parties for his action in revoking Kelso's order. On the contrary, indignation meetings are being held, in a quiet way, by the Catholic (ultra-montane) Irish. The following is a specimen of the speeches made on those interesting and pleasant occasions:—

"How can we avenge the blood of men which has been shed? How are we to secure proper protection in this country for men of our own race? Shall Orangemen and Know-nothingism rule this city? [Never, never!] Never," said the speaker, "shall the scenes of Wednesday last be permitted again. [Never, never!] When he saw the dead on Wednesday, the blood

curdled in his soul, and he prayed to God that he would live to see the day when the act would be avenged. [Cheers.] It was hard to see armed ruffians striking down innocent men and women. For the crime of looking upon foolish Orangemen, women have been made widows and children orphans, for the caprice of one man in Albany who came to New York to revoke the humane order of the Mayor" [a voice—Hang him on a lamp-post.] Menny—"No, no, my friends, I pledge myself that every drop of blood shed on that day shall be legally avenged if there be law in New York. Never again shall such an occurrence be permitted in New York. Never again shall organized ruffians be allowed to insult Irish citizens who have fought to uphold the Constitution of the United States. [Cheers.] The Legislature must prohibit such processions in the future. It cannot do less than the English House of Commons, which prohibits Orange processions in the land. When was an Orangeman found fighting the battles of the Union? Hibernians and Catholics kept aloof from the parade that day. If they had not done so there would be a different story to tell. If law does not vindicate itself, then I may say something else to you another time. Governor Hoffman should never again receive the votes of Irishmen—never, never!"

A locomotive exploded in Maunich Chunk, Penn., on the 20th, killing six men, and wounding several others.

Nine of the Ku-Klux in Kentucky have been arrested, and one has turned State's evidence. A State Senator was at the head of the gang.

Major General Shaler has made an official report of the action of the military in New York during the late riot, in which he says:—

"The testimony is abundant to show that long before the troops retaliated, firearms were discharged, and missiles of all kinds thrown at them from the sidewalks, windows, and housetops; and it was not until an officer of the Eighty-fourth had been struck down by a missile thrown from a house-top, one of the men shot in the head, another received a flesh wound, two of the men of the Ninth had been killed outright, a number wounded, and three of the Sixth wounded, that a fire was opened upon the mob. It is the opinion of the most experienced officers of the police force, and of the military present that the troops did not fire any too soon, but that in a few minutes more it would have been difficult, if not impossible, to overpower the mob, and that the lives lost at Eighth Avenue, and Twenty-fourth Street saved the sacrifice of a much greater number at some other point."

The gauge of the Ohio and Mississippi Railroad, 340 miles long, was changed from broad to narrow, on Sunday, in five hours.

There was a \$250,000 fire in San Francisco on Friday.

The Kiowas of Texas are very uneasy. Phebe Cary is dangerously ill.

A small magazine at the Washington arsenal exploded on Saturday morning, setting fire to several storehouses, destroying considerable ammunition and a valuable museum. The total loss will be about half a million.

After an interruption of three months, caused by the Bonnet Carre crevasse, the Jackson Railroad is again open to travel.

## Great Britain.

A great point has been gained by the Liberals, in the abolition of the purchase system in the army. While the Parliament was haggling over the question, the Queen solved it by canceling the royal warrant legalizing the purchase of commissions. When the announcement was made in the House of Commons by Gladstone, it was received with vehement cheering, but Disraeli, and the Tories were unable to dissemble their anger, and bitterly denounced the arbitrary course of the Government. Gladstone was defiant, and challenged the opposition to move a vote of want of confidence. In the Lords the members were deeply moved, but decorous in their demonstrations. The outside opinion is, that the action of the ministry is bold, and even desperate, and the popular feeling is led to anticipate far-

reaching consequences in a democratic sense. *The Times* considers the act of the ministry a violent wrench of the Constitution. *The Daily News* and *Telegraph* approve and commend.

## France.

M. Ledru-Rollin has announced himself a candidate for the Assembly. The Germans have evacuated the town of Ruxeuil for the purpose of allowing invalids to visit the baths. The French budget of 1871 has been reduced 124,000,000 francs, though the appropriations for the war department are unaltered. Explosions continue in the powder manufactories at Vincennes. *The Siecle* favors the imposition of an income tax. It has become known that Gambetti, during his dictatorship, authorized the opening of private letters to discover who were inimical to his government. The Committee of the Assembly upon the Budget has voted for the imposition of a stamp duty of ten centimes on all bills amounting to more than ten francs. The Minister of Justice has demanded the resignation of Rivienne. A mobilization of the moblots is projected by the Minister. General l'Admirault prohibits electoral meetings in Paris.

Plans are being discussed for the reorganization of the army. Criminal proceedings have been begun against *The Avenir*, and *The Nationale* for calumniating the Government. General Douay has been presented with the Cross of the Legion of Honor. The Prussians will evacuate Rouen, and the departments of Somme, Lower Seine, Amiens, and Eure. Notwithstanding the Report of the Committee of the Assembly, it is said Thiers intends to defend his policy of protection before the Assembly. In the Assembly, Minister Lambrecht explained that the state of siege was still maintained in Paris because the reorganization of the police had not yet been completed. It is rumored that Duc d'Aumale, and Prince de Joinville have resigned their seats in the Assembly. Thiers will shortly leave Paris for one of the watering-places.

Thiers in a speech in the French Assembly on Saturday expressed himself in favor of securing the independence of the Pope. The German troops are now evacuating the French departments of Eure, Somme, and the Seine-Inférieure, and will return at once to Germany. The French troops have reoccupied Amiens. Official reports show Paris to be healthy.

## Italy.

The Vicar General has prohibited the reading of secular papers by members of the Church.

The report that a portion of the roof of the Mount Cenis tunnel had fallen in, burying a large number of workmen in the ruins, is unfounded.

## Spain.

Marshal Serrano has been entrusted by King Amadeus with the formation of a new ministry, and has already designated the following members: Minister of Justice, Senor Uloa; Minister of Foreign Affairs, Senor Topete; Minister of Marine, Admiral Malcampo; Minister of Finance, Senor Aerostequi. The Cortes adjourned tumultuously, amid the protests of the ministry.

## Newfoundland.

A severe hurricane has recently visited the Labrador Coast, destroying 325 fishing vessels, 23 dwellings, over 40 stores, and about £30,000 worth of dried fish, flakes, and other property. It is supposed that nearly a hundred lives have been lost by this awful calamity. Sir William Logan, the geologist, who is now surveying portions of Newfoundland, was overtaken by the same storm, and he and his party found themselves entirely cut off, the only road they had to travel on being flooded, and the bridges swept away.

## Cuba.

Several important engagements have been recently fought, in which the Cubans were successful.



Burnett's Cocaine is the best Hair-dressing  
Burnett's Cooking Extracts are the best.  
Jan. 26, 201 cow

### Commercial.

#### BOSTON MARKET. WHOLESALE PRICES.

July 23, 1871.

GOLD.—1.13% @ 1.12%.  
FLOUR.—Superfine, \$3.00 @ 5.25; extra, \$5.75 @ \$7.75; Michigan, \$4.75 @ 8.00; St. Louis, \$7.00 @ \$9.00; Southern Flour is scarce and quiet.  
CORN.—Western Yellow 80 @ 81 cents; Western Mixed, 78 @ 79c. bushel.  
OATS.—@ 71c. bushel. Shorts, \$22.50 @ 24.00 @ ton.  
RYE.—@ 1.08 @ 1.10 per bushel.  
SEED.—Timothy, Herd's Grass, \$4.75 @ 5.00; Red Top, \$6.25 @ 6.50 per sack; R. L. Bent, \$3.00 per bushel; Clover, 11 @ 12c. per lb.  
NEW APPLES.—\$4.00 @ 6.00 per bbl.  
POKE.—\$18.00 @ 19.00; Lard, 10% @ 11c.; Hams 12 @ 13c.  
BUTTER.—@ 27c.  
CHEESE.—Factory, 9 @ 10c.; Dairy, 6 @ 10c.  
EGGS.—@ 30 cents per doz.  
DRIED APPLES.—5 @ 9c. per lb.  
HAY.—Eastern pressed, \$20.00 @ 22.00 per ton, as to quality.  
POTATOES.—\$4.00 @ 4.50 per bbl.  
SWEET POTATOES.—@ 5.00 per bbl.  
BEANS.—Extra Pea, \$2.75; medium, \$2.00 @ 2.12; common, \$1.50 @ 1.62.  
LEMONS.—\$4.00 @ 4.25 per box.  
ORANGES.—\$5.00 @ 6.00 per box.  
ONIONS.—\$4.00 @ 5.00 per barrel.  
CARROTS.—\$1.00 for 12 bunches.  
TURNIPS.—\$1.50 @ bushel.  
CABBAGE.—\$10.00 @ 12.00 @ hundred.  
GREEN PEAS.—\$3.00 @ 4.00 per bbl.  
CUCUMBERS.—\$4.00 @ 5.00 @ hundred.  
REMARKS.—The Flour Market remains without improvement, with a limited demand. Timothy, Herd's Grass Seed is active, at 90 @ 75c. advance. Apples this week range higher. Pork steady. Also Butter steady. Sales limited on Cheese. Prices ruled lower. Onions, Turnips, and Green Peas plenty, and at lower rates.

### The Markets.

#### BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 2,473; Sheep and Lambs, 9,312; Swine, 4,500; number of Western Cattle, 1,367; Eastern Cattle, 231; Working Oxen and Northern Cattle, 225. Cattle left over from last week.—  
PRICES. Beef Cattle—Extra, \$6.00 @ 6.00; first quality, \$5.00 @ 6.00; second quality, \$4.00 @ 5.00; poorest grade of coarse Oxen, Bulls, etc., \$4.50 @ 5.00 @ 100 pounds (the total weight of Hides, Tallow, and dressed Beef). Many of the Cattle are sold by the pound, live weight.  
Prices of Beef Cattle by 100 pounds live weight—Extra, \$7.50 @ 7.25; first quality, \$6.50 @ 6.75; second quality, 6 @ 6.25; third quality, 5.25 @ 5.50; poorest grade of coarse Oxen, Bulls, etc., \$4.50 @ 5.00 @ 100 pounds. Nearly all the Beef Cattle are sold by the pound live weight.  
Brighton Hides—7% @ 8c. per lb.  
Brighton Tallow—6 @ 6% c. per lb.  
Country Skins—c @ c—each.  
Hides—7 @ 7% c. per lb. for country.  
Tallow—5 @ 5% c. per lb. for country.  
Lamb Skins—\$1.00 each.  
Sheep Skins—\$— to — each.  
Calf Skins—16 @ 18c. per lb.  
Sheared Sheep Skins—\$1.00 each.  
Wool Sheep Skins, \$1.75 @ 2.50 each.  
Store Cattle. Nearly all the small Cattle that are in a fair condition are sold for Beef. There has been but a few Store Cattle in Market for several months past. They will be more plenty as soon as Cattle come in more freely from the North and Maine.  
Milk Cows. The trade has been light for some time past, and a few pairs each week are all the Market requires. We quote Extra, \$225 @ 275; ordinary, \$140 @ 200 @ pair.  
Sheep and Lambs. Nearly all the Western Sheep are owned by parties who have agents at the West buying for them, but a few lots being put upon the Market for sale. We quote prices of Extra and select lots, at \$2.00 @ 2.50 @ head; ordinary, \$2.00 @ 2.75 @ head, or from 4% to 5% c. B. Lambs, \$3.50 @ 6.00 @ head, or from 7 to 10 cents @ lb.  
Store Pigs. Western—wholesale, 8 @ 90 cents per pound; retail, 8 @ 10 cents per pound. Columbia County Spring Pigs—wholesale, 8 @ 90 cents @ lb.; retail, 8 @ 10 cents @ lb. Canada Pigs—wholesale, — @ — c. @ lb.; retail, 8 @ 10 cents @ lb. Fat Hogs—4.50 @ 4.75 @ Market. Prices 5 @ 5% c. @ lb.  
REMARKS.—The trade this week has not been so lively as it was one week ago. There were more Northern and Eastern Cattle in Market, most of them of a poor grade. Western Cattle were of a better quality than those in Market last week. Prices have fallen off one quarter of a cent per pound from those of last Market. Better grades of Cattle sold this week for the same prices that poorer Cattle sold for one week ago. The Maine Cattle were mostly thin and poor, and drovers will have hard work to realize home prices for them. Nearly half of the Northern Cattle were driven from Watertown to be disposed of.

### Church Register.

**CORRECTION.**—In the Conference Minutes for East Maine there is no report of the preachers' receipts from Union Street, Bangor. In justice to the people and myself, I would say that the receipts, as given by myself to the Statistical Committee, were \$1,000, the full estimate. The item was duly and correctly reported.  
Bangor, July 17, 1871. W. W. MARSH.

**STERLING JUNCTION CAMP-GROUND.**—Persons or families visiting the above place, can procure board by the day or week of J. Wellman, who will open the public boarding department Aug. 1st.  
Any persons who may wish to let or hire cottages or tents, will please to inform J. Wellman, Marblehead.  
Excursion tickets, at the Camp-meeting rates, will be for sale from Worcester, at F. A. Clapp's, and from Boston, at J. P. Magee's, 38 Bromfield Street.  
As the above grounds are in the neighborhood of Mount Wachusett and Lake Wachusett, it offers great attractions to persons who would enjoy rest where they can have the purest of air, and the delights of fishing and country sports.  
M. 30 July 13.

**REARSARGE CAMP-MEETING, at WILMOT, N. H.,** will commence on Monday, September 4, and close on the Saturday following.  
The District Steward's Meeting for Claremont District will be held at Wilmot Camp Ground, on Wednesday, September 6, at one o'clock P. M.  
J. PIKE.

**YARMOUTHPORT CAMP-MEETING.**—The Yarmouthport Camp-meeting will commence on Tuesday, Aug. 15, and continue ten days. The grounds have been put in perfect order, and accommodations can be found by all who desire to attend.

Good board can be obtained at the ground, at the rate of \$2.00 per week or \$1.25 per single day. Single meals, breakfast or supper, 50 cents; dinner, 75 cents, except dinner on Sunday, which will be \$1.00.  
All baggage must be distinctly marked with owner's name, and the tent to which they belong; all such, on arriving, will be delivered free of expense at the tent thus designated. Return tags for baggage, with name of any town upon the line of the road, will be furnished by the Committee.

All heavy goods must be sent by freight train, previous to the opening of the meeting.  
Stoves, cooking apparatus weighing over 25 pounds, bedsteads, sofas, bureaus, settees, chairs, etc., will be forwarded free, but freight will be charged upon them if returned.  
The Railroad Company will not receive or forward wood or straw.  
Freight will be charged on children's carriages.  
No tents will be allowed to be put up after the commencement of the meeting, except by special permission.

Each tent company will be required to furnish their own lanterns. Oil for same can be obtained of the Committee.  
Groceries, provisions, vegetables, bread, pastry, milk, lantern, pails, etc., will be furnished upon the ground, at reasonable prices.  
Cars leave the Old Colony and Newport Railroad station, on Kneeland St., at 7.45 A. M., 4 and 6 o'clock P. M. Tickets for the round trip, \$2.00; to be obtained of O. T. Taylor, No. 12 Haverhill, Mass., or at the Depot.  
W. M. BOWEN, for the Committee.

July 27.

**NORTHPORT CAMP-MEETING** will commence at Wesleyan Grove, Northport, August 21, and close August 26. The usual means of conveyance on the river by barge and steamer will be afforded, only in a greatly improved condition by the repairs of the barge, and the addition of a fine new steamer.  
All necessary information can be obtained of I. Caldwell, Belfast, or J. Burdick, Bangor.  
Parties desiring to erect their tents the previous week will find everything prepared for their accommodation.  
A. CHURCH, Secretary.

**HAMILTON CAMP-MEETING.**—The Association have made arrangements to supply tents for those who wish to hire. The tents are new, just made from waterproof duck. Prices as follows:—  
A tent, 10 by 12, \$4.00  
" " 10 by 12, 8.00  
" " 10 by 15, 10.00  
" " 12 by 15, 12.00  
The above price includes land-rent, and putting up for the whole meeting. Straw, oil, and articles of furniture may be obtained on the ground, but will be an extra charge. Early application is very desirable.  
Address A. D. WAIT, Ipswich, Mass., or J. P. MAGEE, 38 Bromfield Street.  
4t. July 27.

Tickets to Urbana National Camp-meeting can be bought at half fare, as follows:—  
Boston, at John Bent's, 3 Cornhill, \$25, round trip.  
Boston, at S. Sweet's, 522 Broadway, \$19.  
New York, at M. E. Book Concern, \$19.  
These tickets are via Montreal, and no arrangement has been made with other roads for Eastern travel.  
C. F. THOMAS.

**NOTICE.**—There will be a camp-meeting at the old grounds at East Medford (Providence) favoring the cause Aug. 21. Brethren in the ministry, come and help us, in the name of the Lord.  
The District Stewards for Bucksport District, east of Cherryfield, will please meet us at the camp-meeting on Thursday, at noon. Those west of Cherryfield at Northport Camp-meeting on Thursday, at noon.  
Alexander, July 17. C. B. DENN.

**NEW HAMPSHIRE CONFERENCE SEMINARY AND FEMALE COLLEGE.**—The Fall Term will commence Aug. 25, and continue thirteen weeks. For catalogue, address J. B. ROBINSON, President.  
Tilton, N. H., July 22.

**MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.**—The Fall Term commences Aug. 14. Please send for catalogue.  
Kent's Hill, July 20, 1871. 3t. July 27.

**NOTICE.**—The District Stewards on Portland District will hold their Annual Meeting at the state and the Kennebec Camp-meeting, Friday, August 25, at one o'clock P. M.  
A. SANDERSON.  
Monmouth, July 20.

**MAINE STATE CAMP-MEETING.**—PRICES OF TENTS.—Tents may be obtained of the Committee for the following prices for the meeting, namely:—  
A tent, \$4.00  
Wall tents, 9% by 9% 7.00  
" " 9% by 11% 9.00  
" " 12 by 15 10.00  
" " 12 by 16 12.00  
" " 30 by 30 or 25 by 34 each 21.00  
Apply to A. H. HOWARD, esq., Hallowell, Me.

Georgetown paid \$2.50 for the Bible Cause, for which there is no credit in the Minutes. Justice to them and me requires this correction.  
N. WEBB.

**EAST POLAND CAMP-MEETING.**—Persons or families attending the above meeting can obtain good board, at the corporation's boarding-house, by the day or for the term. All persons who desire, can be supplied with cooked food from the same place. Arrangements have been made with the Maine Central Road for two trains a day, to connect with the Grand Trunk, to the above meeting, all at reduced fare. Ask for camp-meeting tickets on Grand Trunk and Maine Central Roads.  
The Committee on lots will be in attendance on the ground from Aug. 1 until the meeting. Address all orders to  
L. W. COFFIN, East Poland, Me.

### Marriages.

In Fall River, July 13, by Rev. George H. Lanson, Thomas Duckworth to May Alice Unsworth, all of Fall River.  
In Burnside, Ct., June 21, by Rev. L. W. Noble, Walter G. Morrison of Middletown, to Miss Nellie A. Blood, of Burnside.  
In Arrowsic, Me., July 11, by Rev. Z. Davis, Alfred H. Berry, of Portland, to Miss Frank F. Crosby, of Arrowsic.

### Business Notices.

#### ROOT BEER.

**A DESIRABLE SUMMER DRINK,** from articles of a superior quality, including Dandelion, Sarsaparilla, Spiknard, Wintergreen and Chequerberry, is put up in bottles, containing a sufficient quantity to make Five Gallons, at the low price of 25 Cents per Package. This Beer is, in many respects, the BEST DRINK of the kind ever manufactured, as its medicinal properties render it exceedingly valuable in any disarrangement of the STOMACH, LIVER and KIDNEYS, a free use of it keeping those important members in a healthy condition. Those who have used it pronounce it far superior to any other beverage, and it has the advantage over the "Ottawa,"—it can be made by any one, by simply getting a package of the material. Is manufactured and sold at the NEW ENGLAND BOTANIC DEPOT, 37 Court St., Boston.

"Whitcomb's Remedy for Asthma," enabled my wife to sleep quietly."—Kimball Bailey, Wardsboro', Vt.

**SUMMER CARPETS.**—Another invoice of Canton Matting for 20 cents per square yard, at our new warehouse, 76, 78, 80, and 82 Friend Street. New England Carpet Company, Boston.

**STRAW CARPETS, JAPAN AND CANTON MATTING.**—A portion of a cargo from a recent cargo auction sale. These matting are fresh and comprise the finest qualities and most beautiful fancy styles. Will be sold to the trade or at retail at less than the market prices, at our new warehouse, 76, 78, 80 and 82 Friend Street. New England Carpet Company, Boston.

**FLOOR OIL CLOTHS.**—The trade supplied at manufacturer's prices, at our new warehouse, New England Carpet Company, Boston.

**ENGLISH-TAPESTRY CARPETING** at popular low prices, at our new warehouse. New England Carpet Company, Boston.

**INGRAIN CARPETS.**—English, Lowell, Hartford, and other makes of Extra Superfine and 5-Ply in the new colorings and most modern and stylish patterns, just received at our new warehouse, 76, 78, 80 and 82 Friend Street. New England Carpet Company, Boston.

**THE CHEAPEST YET.**—Yard wide Carpets, in imitation of 3-Ply, for 37 cents per yard. We have just received 100 rolls of these goods from Saxony, England. They are the best low-priced carpets that have ever been offered in this market, at our new warehouse, 76, 78, 80 and 82 Friend Street. New England Carpet Company, Boston.  
July 13, 43t 4t

**RIFLES, SHOT-GUNS, REVOLVERS, Gun Material.** Write for Price List, to Great Western Gun Works, Pittsburgh, Pa. Army Guns, Revolvers, etc., bought or traded for. Agents Wanted.  
July 27, 41 2t

**PENNINGTON SEMINARY.** Next term begins September 13. For Catalogue, address THOMAS HANLON, D. D., Pennington, New Jersey.

### EMPLOYMENT.

**I WANT 10000 agents** to canvass for the COMPLETE HERBALIST. I will give such terms and furnish such advertising facilities that no man need make less than \$300 per month and all expenses—no matter whether he ever canvassed before or not. A premium of a new dress given to lady canvassers. Address, DR. O. PHILLIPS BROWN, No. 31 Grand Street, Jersey City, N. J., and full particulars will be sent by return mail.  
July 27, 10t 2t.

### Hamilton Camp-meeting.

The Committee on Lots will be at the Grove, July 6, and the first and third Tuesday of each month, at 2 o'clock.

No person will be allowed to dig up or cut a tree, on any part of the grounds, without first obtaining the consent of the Committee.

Railroad tickets, at camp-meeting prices, can be purchased in Boston, at the store of J. P. MAGEE, 38 Bromfield Street, and in Lynn, at the Depot.

The Camp-meeting commences on the 22d, and closes on the 30th of August next.

JOHN G. CARY, Sec'y.

June 1, 47 2t

### CAMP-MEETINGS!

NO MEDICINE, as a pain-killer, did more good than HILL'S REMEDY last season among the Campers in the woods.  
July 20, 3t

**The Most Interesting Relic and Curiosity** in the Christian World ever Discovered.

This Day is Published

THE AMERICAN ENGRAVING CO., 40 & 42 Main Street,

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A Finely-executed Engraving, THE ONLY TRUE LIKENESS

—OF—

### OUR SAVIOUR.

TAKEN

From one cut in Emerald by command of Tiberius Caesar, and which was given from the Treasury of Constantinople, by the Emperor of the Turks, to Pope Innocent VIII, for the Redemption of his Brother, then a Captive to the Christians.

The following Extract, in proof of the Authenticity of the above Engraving, is translated from the Latin contemporary Histories of the period:—

"News to the Senate of Rome concerning Jesus Christ in the days of Tiberius Caesar the Emperor, as the governors of sundry provinces under the Senate and people of Rome used to advertise the Senate of such news as chanced in diverse countries.  
"Publius Lentulus, being at that time president in Judaea, wrote an epistle to the Senate and people of Rome, the words whereof were these:—  
"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples called him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both see and fear: his hair the color of pilberd full ripe, and plain almost down to his ears; but from the ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head grew a sear, or a lock of his hair, after the manner of the Nazarenes; his forehead, very plain and smooth; his face, without spot or wrinkle, beautified with a comely red; his nose and mouth so formed as nothing can be reprehended; his eyes, somewhat thick agreeable in color to the hair of his head, not of a great length, in the midst of an innocent and mature look; his eyes gray, clear and quick. In reproving, he is terrible; in admonishing, courteous and fair-spoken; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well-shaped and straight; his hands and arms right, and delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty surpassing the children of men."

Agents Wanted.

July 27, 13t 3t

30 NEW SONGS, and 30 Receipts mailed free.

T. F. WOOD, Vernon, N. J. May 25, 21 13t 12t

### East Maine Conference Seminary.

The Fall Term of eleven weeks will begin Monday, August 28.  
The Classical and Commercial Departments afford unsurpassed facilities to those who wish to prepare themselves for college or for actual business.

#### TUITION.

Common English, \$4.00  
Higher English and Languages, 5.00  
Commercial Course, complete in two terms, 20.00  
Music, per quarter, 10.00  
Pencil Drawing, twenty lessons, 3.00  
Board, from \$3.50 to \$5.50 per week.

For further information address the Principal,

MELVIN F. AREY, A. M.,  
July 27, 5t 32t Bucksport, Maine.

### CAMP-MEETING MUSIC.

We are fully supplied with the newest and best books, as well as the old standards. We mention a few:—

PRaise SONGS; by Asa Hull. 32 pp. 16mo. Paper cover. Price 15 cents.

MUSIC FOR CAMP-MEETINGS; selected from The Associates of Christian Holiness. 16 pp. 8vo. Price 10 cts.

JOYFUL SONGS; Music by W. G. Fischer and others. 32 pp. 16mo. Price 10 cents.

WHEN WE PASS THE CRYSTAL RIVER. One piece. Words by J. R. Goodwin. Music by J. M. Ransom. Price 5 cents.

THE REVIVALIST; by J. Hillman. Latest edition. 2mo. Price \$1.

AMERICAN HYMN AND TUNE BOOK; by Rev. W. McDonald. Used by Prof. Tourjee in his Praise-Meetings. Price 6 cents. \$6.00 per dozen.

THE PILGRIM'S HARP; by Asa Hull. 224 pages. 12mo., cloth, 60 cents. Boards 50 cents.

HALLOWED SONGS; by Philip Phillips. Newly revised. 224 pages. Cloth, 60 cents. Boards, 50 cents.

All the above sent by mail, free, on receipt of price. Liberal discounts to those who buy by the quantity.

JAMES P. MAGEE,

38 Bromfield St., Boston.

July 27, 1t

### NEW

### Sunday-School Music-Books.

We can supply any book at the lowest market price. The following are the most recent and popular.

SPARKLING RUBIES; by Asa Hull.

PURE GOLD; by R. Lowry and W. H. Doane.

SONGS OF SALVATION; by T. Perkins and A. Taylor.

NOTES OF JOY; by Mrs. J. F. Knapp.

THE CHARM; by P. P. Bliss.

FRENCH LAURELS; by W. B. Bradbury.

Price \$30 per 100; or \$3.00 per dozen.

JAMES P. MAGEE,

38 Bromfield St., Boston.

July 27, 1t

### AGENTS WANTED.

For the most valuable and rapid-selling Subscription Book of the year.

DR. NAPHEY'S

TRANSMISSION OF LIFE.

The Companion Volume to "Physical Life of Woman."

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